THE UNITED CHURCH

MARCH 1, 1957

OBSERVER

Observer

CREES WORSHIP AT ISLAND LAKE

The Okemow and His Crees
by E. L. Homewood

If I Had Two Million Dollars
a Symposium

Letters

Another Protest

Dear Sir: I must join with the Maritime minister in protest against your publishing an article on the Conservative Convention at Ottawa. The Christian pulpit is no place for the discussion of party politics. Party politics is a subject upon which Christian men can honestly differ but the Church is not the forum where such discussions should be carried on. The preaching of the redeeming love of God, unfolding to men and women the mind of Christ in order that they may be brought into living touch with Him — that is the message of the Church. You would be well advised, Mr. Editor, if you desire to make THE OBSERVER a constructive influence among your readers, to keep it as a church paper and not a quasi-political publication.

Toronto, Ont. John Cowan.

Must Discuss Politics

Dear Sir: May I align myself with all those readers who agree with your editorial policy re discussing politics. . . .

Surely the most vital questions for the Church and Church paper are the applications of the principles (brotherhood, justice, tolerance, good will, etc.) of Christianity to the burning questions of today. If this be true, then, how can the Church paper be indifferent to politics, assuming that politics is the science of Government? May I suggest that if people would break away from the stupid inherited emotional loyalties to political parties and think about them objectively, much opposition to your editorial would disappear and our political life would gain much in democratic content.

Palo, Sask. Geo. J. Hindley.

Tory Convention

Dear Sir: Let me commend you on the accuracy of your reporting of the recent Progressive Conservative Convention. You need not apologize for this write-up. The question of mixing religion and politics does not enter into this matter. In our democracy the Church is within its function in commenting on national events of this sort. Your readers need this accuracy . . .

Sure let's have your size-up of any other important political conventions.

Calgary, Alta. Willard Cumming.

Can't Suit All Tastes

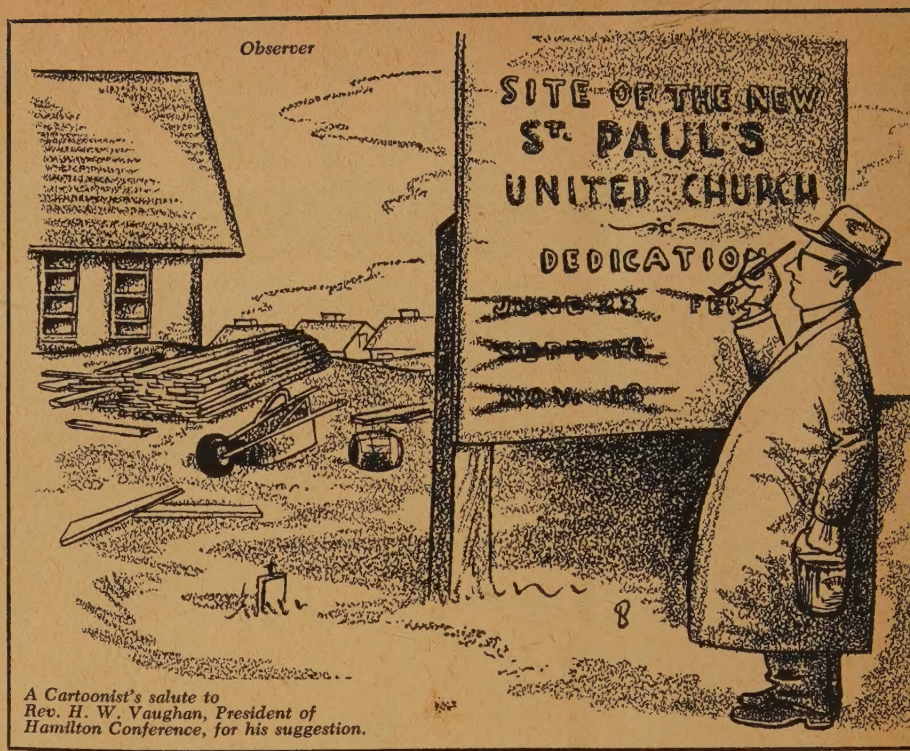
Dear Sir: "A Safe Stronghold Our God Is Still" is not unknown as your recent correspondent asserts. I, for one, have sung it since my youth. Carlyle's translation, "A Safe Stronghold" of Luther's "Ein Feste Burg" is a better rendering than "A Mighty Fortress" which is quite a different idea. Heligoland was a mighty fortress but it could hardly have been described as a safe stronghold.

In the famous preface to his hymn book, John Wesley claims that hymns should be poetry, so do let us be careful about that so-called bright music much of which consists of jingles set to meretricious tunes. . . .

If a new hymnal means an increased number of excerpts from the Scottish Psalter by all means let us stick to our present *Hymnary*. Paraphrases may be acceptable to those brought up on the *Book of Praise* but, to me, they lack poetry, grammar and gracefulness. . . .

There never will be a hymn book catholic enough to suit all tastes. If we must have a revision, let us hope that the committee will consist of members informed, inspired and strong-minded enough to see that we get a reverent and well-balanced collection of hymns.

Sault Ste. Marie, Ont. J. Hayes Jenkinson.



A Cartoonist's salute to Rev. H. W. Vaughan, President of Hamilton Conference, for his suggestion.

Wants New Hymnary Too!

Dear Sir: May I say how very heartily I agree with Mrs. Gladys Gale Morley in her remarks regarding the need for a new United Church Hymnary.

So often—as a minister—a hymn comes into my mind which will clinch the theme of a sermon. I go excitedly to the index to look it up, and come away frustrated. The hymn, unbelievably, just is not there.

Robert Bridges' passion hymn — "Ah, holy Jesus how hast Thou offended."

Studdert Kennedy's — "Awake, awake, to love and work."

Charles Wesley's mightiest work— "Omnipotent Redeemer."

Isaac Watts'—"Come ye that love the Lord."

Martin Luther's—"Out of the depths I cry to Thee."

All these, and many other soul-stirring hymns of the faith, are missing from our book. . . .

Vancouver, B.C. Thomas T. Oliver.

Another Choir's Voice

Dear Sir: I am sure congregations particularly choirs all across Canada wish to say Amen to all the points rega ing our United Church *Hymnary* stated Mrs. Gladys Gale Morley's recent le with extra emphasis on having the wo inside the music regardless of cost.

This was the unanimous decision of choir when we met and discussed it. .

Bishopton, Que. Mrs. Angus D. Sm

Hymns Too High

Dear Sir: At a meeting of Sunday Sch teachers in our church, a discussion held concerning music in the church Sunday School.

It was the general feeling that the hy are pitched too high for the normal sing voice, particularly in the case of child in the Sunday School. It is difficult for average adult and for the children to re the notes. . . .

(Mrs. C. J.) Lola R. Mitch Rossland, B.C.

Another Wants Music

Dear Sir: I would like to second Gla Gale Morley's suggestion about a *Hymnary* that the words of the hy should be printed between the staffs. wouldn't be surprised if the reason so m congregations drag the singing of hy is because the altos, tenors, and basses h always had to try to follow the music the top of the page and the words at bottom, without losing their place. I doubly difficult when learning a new hy

Wiarton, Ont. Freda Bun

ill Another Agrees

)ear Sir: I was very pleased to read s. Morley's article, "Time For New mnary," and heartily agree with her. many of our present hymns are very cult to sing, especially by small congations. By the time one reaches the of some of them one feels exhausted. wonder a great many people prefer not sing at all as the effort is too great. uldn't we have some in lower keys?

Bride, B.C. Robina McMeachan.

Timely Volume

)ear Sir: Having just read *The Lively cles* by Dr. Ernest Marshall Howse, pastor of Bloor Street United Church, ronto, I wish to record my sincere reciation for this fresh and enlightening erpretation of the history and composi- of the Old Testament part of our le. I regret that I did not have such a k during my college years. Young isters will receive a sound, modern lerstanding of our Old Testament Bible. . His portrayal of the Prophets' task his times are most convincing and isfying.

w Minas, N.S. A. D. MacKinnon (Retired)

he Reading of the Word

)ear Sir: Dr. Ashford has beaten me the draw. I have intended for some e to make the same protest. The perious custom of adding a pious platitude the reading of the Scripture is found in pulpits in both large churches and all. "May the good Lord bless to us . . ." e teacher from distant college days uld tartly remark, "I think even the d Lord might have a hard time to bless ne readings of his Word." Happily, the eral reading of the Scriptures has proved, but why utter the needless h? . . .

ndon, Man. Robert Harvey.

ible Needs Clarification

)ear Sir: I was astounded to read the er from H. E. D. Ashford in THE SERVER. I wish that he would read in fourth chapter of St. Luke's Gospel ere the Master gave a commentary of Old Testament Scriptures. Perhaps n he would realize that many of us need have the Word of God clarified for us, our enlightenment, and for the enrichnt of our experience.

milton, Ont. J. B. Wignall.

mpathy for Murderers!

)ear Sir: In your editorial on Capital nishment you assert that "We have re concern for the victim of a criminal n for the offender, more sympathy for innocent than for the guilty."

That surely is as it should be; for he she meets an untimely and brutal death, family is robbed of its support, and community deprived of a prospective d citizen.

But is the editorial statement true in the majority of cases? Apart from exceptional cases the victim and the bereaved are soon forgotten. Where the case is prolonged, we ought to recognize this is due not to the bench, but to the defense counsel and his associates despite the weight of evidence of guilt. The press keeps it on the front page. And as the public shock of the murder fades sympathy for the murderer grows.

London, Ont. A. M. G.

"Editorial Should Stand"

Dear Sir: We think that editorial, "Another Indignity," about the Church Crest, should stand. . . . It is time we were more aware of the fitness of things. The Church must always stand for true dignity and reverence.

Nesbitt, Man. C. W.

Warning to the Aged

Dear Sir: Would you kindly print this warning to aging people? "Make a will instead of giving all your life savings to trusted relatives." I have met many who have made this mistake and are now neglected by their loved ones. You may need nursing home care and be left without sufficient funds to pay for it. I nursed before and during the First World War overseas and for thirty-five years since, saving for the time I could no longer work for a living.

So don't make the mistake of signing over your life savings when under stress of illness. You may live on for a few years longer and be needing care.

Frankford, Ont., and Penticton, B.C. M. A. Twiddy, Retired Public Health Nurse.

Facetiously Speaking

It's not too early to think about

. . . The Church and Beauty Contests

—— maybe:

Dear Sir:

What is the official United Church position with regard to beauty contests? I mean, do we have one, or do we not? The Roman Catholics have been quite active lately in making pronouncements about this sort of thing, and it seems to me time that we did something. Search as I might, I could find nothing in the Bible about this question; that is, directly. Those who feel that Paul's phrase, "Know ye not that we shall judge angels? How much more things that pertain to this life?" (1 Cor. 6: 3), is a blanket endorsation of the idea that Christian people can readily accept positions in judging these contests, are wrong. The reference, I believe, is to something else—although my Greek text is at the bottom of the Madawaska River where I threw it in a moment of post-graduation frivolity—and so I can't be sure.

But surely, Mr. Editor, we can think of something to say about this issue. Some time back I watched the finals of the Miss America contest on TV. One of the questions that they put to the five finalists was "What man or woman do you admire most?" One girl said her aunt; another, her manager; another, the director of the contest; and another, her room-mate. The girl that delighted me and would have received my vote, was the one who said that she admired her minister more than anyone else. She didn't say why, but there it was.

Now, do you see the possibilities in this, Mr. Editor? I personally believe that United Church girls are the most beautiful in all the world. What if they were to start entering and winning beauty contests and then, when they were asked the question such as the one I mentioned, they were to publicize their minister and their church! In other words, instead of attacking beauty contests as wicked and un-Christian, let our girls take them over, infiltrate them, and thereby elevate them to opportunities for evangelism and witnessing. I must confess that my thinking is a bit confused about this subject, but I hope that I have been able to put across the germ of an idea which I think is basically sound in every area of life.

Perhaps we could have a Commission to study the situation and bring in a resolution at next General Council. In case you have trouble finding people willing to act on it, I guess you know that you can count on one volunteer.

That's right, your old friend,

JACK FROTH

Devotions By PETER GORDON WHITE

Beginning of Lent

SOME thirty thousand copies of a little booklet entitled *Christ and You* are now in the hands of church people across the land. This is the "Lenten Study Booklet" for 1957. The writer is Dr. Fraser Munro, one of those delightful ecclesiastical chieftains of the Maritimes. He has a record as student, scholar, beloved minister and, in recent years, editor of *The United Churchman*, the Conference paper of wide influence throughout Canada's east coast provinces.

Dr. Munro states the thesis of his booklet quickly. In the opening chapter he says, "The Christian disciple's primary commitment is commitment to a Person—not to a creed, or to an 'ideology,' not even to an abstract 'way of life'—but to a Person." He continues:

"When the followers of Marcion, the second century heretic, came to St. Irenaeus with the query, 'What new thing did Jesus bring?', he replied, 'He brought all that was new in bringing himself.'

"All that Christian discipleship means or implies is contained in Jesus Christ.

"The disciple's commitment must ultimately, as we shall see, attach itself to a wide variety of objects. But if his fundamental commitment to the Person is sincere and whole-hearted, he will find that in that central, absolute commitment, all the relative ones are included."

The Initiative

WHAT the resurrection faith says is that God offers his acceptance to men, not because they merit it through moral achievement but because of his active, seeking, restoring love.

It says that human treachery, deceit, presumption, lust, impotence, have not the power to separate us from the forgiving love of God.

It says that God did not wait until someone good enough came along to reveal this forgiving love, but that he took the initiative in man's redemption.

It recognizes that no amount of striving could have purchased this redemption, separated as we are from God by the abyss which our own desire to play God has created. But it is God who has come over, restoring us to himself in the fellowship of the risen Christ.

It is the sense of sin and guilt which has immobilized modern man. It has made him impotent because he believes that it has isolated him from the ground of meaning for his existence, so that he feels alone in a hostile universe.

To refuse to take sin and guilt seriously, and to urge him to do the same, will not create power where none exists. To call upon him to throw off sin and guilt in a vast effort to lift himself by his own energy will not create power where none exists.

But to proclaim the active, seeking, restoring, enfolding, loving, forgiving acceptance of God is to break through his isolation with a power which "makes all things new," renewing mind and will and heart and investing all of life with new meaning. —*Lloyd J. Averill, Jr.*

Dedication of the Offering

SOME men are able to make the moment of dedication of the offering a high point in church worship. We have much appreciation for these five short prayers by R. W. Stewart.

I

Almighty God, we pray Thee that these offerings may be used for the glory of Thy name, in the proclamation of the gospel, and the confirmation of Thy Church, and the coming of Thy Kingdom, through Jesus Christ, our Lord. Amen.

II

Most gracious God, as we bring our gifts to Thee do Thou pardon and take away all our lukewarmness in Thy service. Mercifully deal with us, not according to the poverty of our devotion, but according to the riches of Thy grace, in Jesus Christ, our Lord. Amen.

III

O God without whose favour nothing profits, let Thy blessing go with these gifts that we offer for Thy work; and let it remain in our hearts, making us richer, not poorer, for what we give to Thee, for Christ's sake. Amen.

IV

O Thou who lovest a cheerful giver, teach us by Thy Spirit to be thoughtful and prayerful in our giving. Grant us the joy of the generous heart, and the spirit of love and self-sacrifice that was in Jesus Christ our Lord. Amen.

V

Accept O Lord we pray Thee this offering we make. Cause it to be used to the glory of Thy name in the work of Thy Kingdom. And teach us how to bring not only gifts, but our whole lives to Thy service, through Jesus Christ, our Lord. Amen.

Bible Readings

THE following readings for home Bible use are offered for the co two weeks:

Mar. 1. When Faith Fails.....Matthew 17: 1
Mar. 2. Jesus Faced Death Knowingly .....Matthew 17: 22
Mar. 3. Our Confession.....Romans 10:

Unlimited Forgiveness. Matthew 18—20

Mar. 4. Who Is Greatest?.....Matthew 18:
Mar. 5. The One Sheep.....Matthew 18: 1
Mar. 6. If Sinned Against.....Matthew 18: 1
Mar. 7. What Do I Lack?.....Matthew 19: 1
Mar. 8. Who Can Be Saved?.....Matt. 19: 2
Mar. 9. The Place of Honour.....Matt. 20: 2
Mar. 10. Two Blind Men.....Matt. 20: 2

The Authority of Jesus. Matthew 21: 12—22:

Mar. 11. Jesus Declares His Deity....John 8: 4
Mar. 12. Money Changers.....Matt. 21: 1
Mar. 13. A Withered Fig Tree.....Matt. 21: 1
Mar. 14. The Head of the Corner....Matt. 21: 3

Adaptable Altar

ONE of the theological journals subscribe to is *Theology Today* f Princeton. It carries a regular fea entitled "Theological Table Talk." I Dr. Hugh T. Kerr made this observa recently:

I cannot resist commenting on an ad tisement in a catalog of church supp which tells of a new "Worship Cen which can be had for $195.00 and depending on how many accessories required. The Worship Center is illustr and shows a combination table or a with dossal and valance, carved emble and paraments. The ad indicates that combination is "compact and porta and especially recommended for "cha small churches, and churches in tempo quarters." It can be "dismantled in minutes and easily moved from one r to another." The oak frame and veneer finished in "a neutral shade that bl pleasingly with any interior."

Is this a parable; and if so, what it mean? Is this some crazily functi gimmick, now a communion table, now altar, or what have you? Is this a s but ridiculous commentary on our mantled, mobile, neutral ideas of wors Or is this prophetic of a coming day w "beauty and dignity" will adorn our ship, when the subtle distinctions o by-gone age are submerged to the righ demands of a people in flux? Do perhaps need adaptable altars which be dismantled and moved from roo room, finished in a neutral shade to fi sorts and conditions of persons and pla

Forbearance

SOCRATES, so the story goes, ha bad-tempered wife. One day she him a terrible tongue-lashing. He s there unmoved. To impress her point, threw a bucket of water on him. St ing there drenched, the patient tea remarked that after all that lightning thunder he had expected a shower.

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Book Steward: C. H. Dickinson

Editor:
A. C. Forrest

Assistant to Editor:
E. L. Homewood

Missions Editor:
Kenneth J. Beaton

News Editor:
Marjorie Macdonald

Editorial Assistant:
Mary C. Daly

Circulation and Advertising Manager:
Wm. J. Bradshaw

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contents

	Page
etters, Cartoon	2, 3
he Church and Beauty Contests	3
evotions	4
bservations	5
ditorials	6
lonument for Mrs. Smith	7
he Okemow and His Crees	8, 9, 10, 28
ritish Record in Colonialism	11, 12, 13, 29
lew Mission Hymns	13
I Had Two Million Dollars	14, 15
eport and Opinion	16, 17, 28
uestion Box	18
ews	20-31

Dr. A. S. Murray and friends

IN THE NEXT ISSUE

Port Chaplain
By E. L. HOMEWOOD

The Farmer's Heart
By SHERIDAN BOLE

Observations

MR. HOMEWOOD, JUST BACK from northern Manitoba, is writing Observations this issue:

● SOME PEOPLE GO INTO THE NORTH in search of adventure We met many teachers, nurses and other non-Indians in Norway House Presbytery who were there for that reason. And they are finding it—flying riding in bombardiers (snowmobiles), motorized toboggans and dog teams fishing, hunting and all the rest that the north has to offer. Others seek job in this remote country to get away from something. And there is ample opportunity to do this, particularly at freeze-up and break-up when most settlements are isolated for six weeks at a time because planes can't land.

Still others go into the north because they are interested in the Indian people and concerned about their welfare. The church is fortunate in having so many missionaries in this work who are deeply aware of the situations surrounding them.

* * * * *

● WE'VE NEVER APPRECIATED A TANK FULL OF FUEL OIL and a thermostat so much as we do now. There's nothing like a wood fire in the living-room fireplace, but when wood is the only source of heat there is much work involved. And getting up at 3 a.m. to throw another log on the fire doesn't make for a good night's sleep. Most of the mission houses in Norway House Presbytery we found warm and comfortable. All had 32-volt electric light plants, running water and sewage systems. Unfortunately, we didn't find any of the houses with all these facilities in working order.

* * * * *

● VISITORS TO INDIAN RESERVATIONS expect to find typically native names like Moosehead, Bear, Beaver, Keeper, Blackbird and Quill We came across these in our 16-day visit to the Norway House mission fields But they were far outnumbered by the McLeods, Moodys, Linklaters, Harts Hardys, Owens, Harpers, Knotts, McIvers and like names.

But perhaps the most interesting names we heard were the Biblical Christian names. Oddly enough, most of them came from the Old Testament —Adam, Abraham, Elijah, Isaiah, Moses, Isaac, Absalom and David.

* * * * *

● BUSH PILOTS ARE USUALLY PICTURED AS BIG, BURLY MEN who boast a bushy beard and a rough manner. Bruce Smith, Chief Pilot for Teal Air Ltd., Winnipeg, the man at the controls of our Cessna 180, would appear poorly cast in a movie about his rugged business. A lean six-footer he was clean-shaven (when he could get to a nursing station with 110-volt power for his electric razor), well-spoken and of pleasant personality. His only comment on the dozen services he attended during the trip was "Fourteen Sundays in two weeks is an awful lot of religion for a pilot."

* * * * *

● THE SIGHT OF STEAM RISING from a baptismal font was something new to us. It happened at Cross Lake, where Dr. McMillan, Home Missions Superintendent, baptized the infant daughter of Rev. and Mrs. Bob Lindsey. "How hot was the water?" we asked after the service, after noting the steam. It was really only lukewarm, Mr. Lindsey exclaimed, but the air was so cold the water appeared to be boiling.

* * * * *

● INTERPRETERS ARE A NECESSITY wherever you go in Northern Manitoba, for although many Indians understand or speak English, they won't use it if there are other Indians around. We had some good interpreters during our visit, but the most unforgettable was the Rev. Charles Catto of God's Lake, the only missionary who can carry on much of a conversation in Cree. He was doing well in the Cree in our informal meeting with the people until he came to "church bell." It was a new word to him, so he just pointed at the bell tower and waved his arms as though he were ringing the bell.

* * * * *

● WE'VE ALWAYS HAD A GREAT RESPECT for Home Mission Superintendents, but it was never higher than during this trip. Dr. McMillan did a masterful job of finding out what the people wanted or needed and giving some satisfactory answers without making rash promises. And standing out in the snow talking to the Indian people, with the temperature around 40° below and the wind howling, didn't seem to faze him too much. The superintendent is really an important man—in fact he is almost a bishop—to the people in the pews of Northern Manitoba's 16 Indian mission fields.

Solving the Colour Problem

A DERMATOLOGIST in England, Dr. F. R. Bettley, has been quoted as saying that black people can be made white and white people brown by taking pills. It will be twenty years yet before they are perfected and "men can choose their colour by swallowing the right pills."

According to the report the skin-doctors already have the formula worked out to make persons brown without going to the sun-lamps or the beach. What this will do to the tourist business in California, Florida and the West Indies is hard to say. But despite the assurance that a healthy and permanent tan may soon be acquired with one's meals, the black to white, or white to black pills may be a little longer in coming.

This is fortunate, for while at the moment it is of some social and economic advantage to be of the white-skinned minority in the narrow-minded sections of the world, the time may well be when blonde skins will go out of fashion and world politics will make it advantageous to be black or brown. *The Sunday Times* says: "Colour may yet be easier to eliminate than the colour bar." But we would hope not; rather we would dare to hope that the minds of men might broaden and the spirit grow, so that the colour of the skin would be no more a reason for prejudice than the shade of a man's hair or the colour of his eyes.

MAKING UP OUR HEARTS

CONVERSION is the greatest thing that can happen to a man. By it we mean that decisive change which takes place when an entire life becomes consciously directed to the service of the Heavenly Father. It isn't just making up the mind to live a certain way. It is making up the heart to live a certain way with the help of the God to be found in Christ.

We don't convert ourselves. Normally God doesn't convert us against our will. It comes about in a mysterious way like the blowing of the wind. We don't see the wind, but we feel its power.

It's something like getting married. We decide we want to be married. We make plans, take steps to buy a house, go to the minister, we even make our vows. But we're not married. The minister has to say those important words, "I pronounce you man and wife together. . . ." Then we are married. Maybe we don't feel any different. But we should have no doubts. We're married; we go and live that way.

Sometimes a man who has made up his heart to be a Christian, doesn't feel much different. But God says we are being made over into a new creature. We go and li that way in complete trust and confidence that the Ho Spirit will work God's way in us.

We put the past behind us. We face the future confidence in His love. We carry on in faith. And t grace of God comes in response to that faith, to conve to make us over according to His will. And all li becomes new.

WORTH READING

THREE new publications have made their appearan recently. We should like to recommend them clergy and laity. The *Canadian Journal of Theology* the oldest, now in its third year. It has secured wi readership and acceptance among the more thoughtf clergy and laity of the country. Many of our theologic professors have taken part in its editorial and promoti work, but clergy and professors of several Canadi churches are active on its Editorial Board. It is scholarly publication filling a real need in the Canadi Church. Address: 75 Queen's Park, Toronto.

A brand new magazine, *Jubilate Deo,* edited by D Stanley Osborne and published by the School of Chur Music, Box 1330, Whitby, started off with a circulati of 1,000. The second issue is out. Its purpose is provide guidance in Worship and Music for ministe choirmasters and organists, to stress the relationsh between music and church worship, stimulate a desi for more effectual use of music in worship, and encoura the development of a body of church music suited to t needs of our liturgy.

There is much ferment, a great deal of misunderstan ing, prejudice, conviction, unhappiness, yet deep intere in matters of worship in the United Church. There a obvious trends, and there is deep resistance and sha reaction against the trends in many parts of Canada. W do not say that readers will or should always agree wi what the editors and writers say in *Jubilate Deo* but tho in charge of public worship and those who plan t services and lead the choirs and superintend the Sund Schools will find much help and information in t magazine.

The third publication is quite different from t above, but it, too, seeks to fill a need. *The Canadi Commentator,* published at 2382 Dundas Street, Toron seeks to bring to its readers "the significant in Canadi and world affairs."

Its editor is Professor Marcus Long, and it has on staff of writers men like Willson Woodside, J. Mav Moore, John Bird, Ann Francis, James M. Minifie a others. It doesn't seek to be a mass circulation sheet; wants to reach those who lead rather than those w follow public opinion.

There are times when THE OBSERVER gives a lit theology, a little comment on national and internatio affairs, a little lead in matters of church music a worship, but it does not attempt to fill the specialis needs in any of these fields. We welcome thought publications of this kind and wish them well.

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MARCH 1, 1957

An Editorial Fantasy

A MONUMENT FOR MRS. SMITH

ONCE upon a time long long ago a new member joined the Ladies' Aid of her local Church. We'll call her Mrs. Smith. Now for several years Mrs. Smith worked very hard doing those innumerable things ladies do about the church, to make it more attractive and useful in the service of God.

She helped at suppers, she arranged flowers for the chancel, she visited the sick, she collected and packed clothing for missionary bales, she baked cakes for sales and did fancy-work for bazaars, and she drank hundreds of cups of tea.

Then one year they put her on the parsonage committee. This committee, she was told, was to see that the minister's congregation-owned residence was kept properly furnished and decorated, so that the minister and his family would be happy, and would have a bright attractive home in which to hold meetings, entertain members of the congregation, young couples who wanted to get married, and visiting clergy and their wives.

Poor Plumbing

At her first meeting with the committee, which was held in the parsonage, and at which the pastor's wife served tea, they asked her if there was anything they would have to do to the parsonage that year. She said that she really felt there should be new drapes for the living-room, and that the plumbing in the bathroom needed fixing again, the pipes leaked and water had dripped through the living-room paper.

Mrs. Smith thought that these were legitimate requests, and was prepared to move that they authorize the minister's wife to buy her new drapes and get the plumbing fixed. But this was her first year on the parsonage committee, and she didn't know the way such committees worked, so she said nothing.

By the time the meeting was over it was decided not to get new drapes. ("I need new drapes, too," the treasurer had informed them. But she was going to wait, because everything was so high in price. And after all if she were going to wait, the parsonage could wait, too.) They decided instead to paper the kitchen. The minister's wife said, rather hesitantly, that she would be glad to wait for the kitchen but if not she would rather have it painted. However, the chairman had had her kitchen papered that year, so they decided to paper. As for the bathroom plumbing, they had a man in the congregation who would look at it. The minister's wife said that he *had* looked at it the year before, and had said the children should always remember to reach in and pull the float up after using but that it just wasn't possible for them to remember to do that.

A Bright Idea

One of the members of the committee who was a minister's daughter said that when her father was a minister they didn't have any indoor plumbing, and someone else said that a lot of the people out in the church didn't have any yet.

Later Mrs. Smith thought about the meeting a great deal, and suddenly came upon what she believed was a bright idea. Obviously the parsonage maintenance was a touchy and troublesome subject. Ministers' wives got tired, and encouraged their husbands to seek another church. It always seemed possible when a new minister was coming for the committee to take over and do a thorough job. But then it would be allowed to deteriorate again until the next one was coming.

Annual Budget

Mrs. Smith's idea was that they set up an annual budget for the parsonage and let the minister's wife handle it herself. After all she seemed intelligent enough to run her house like other wives. If they could trust her to teach Sunday School and lead the C.G.I.T., maybe they could trust her with a budget.

She brought the idea up in the general meeting, and the ladies were rather shocked. After all they had done it this other way for years and years—generations really. But she was persistent. Didn't they think the ministers' wives capable of choosing their own colour schemes? Did they want to have all those committee meetings? Did they think they would like to have a committee coming into their homes telling them what colour to paint the pantry shelves?

Fortunately she had a seconder to her motion, and as everyone knows when a motion is moved and seconded quickly and unless the chairman is astute it is usually passed, whether the groups want it passed or not. The motion went through.

The Angels Say

Many years ago Mrs. Smith died, and received no doubt, in addition to the plaudits of those who knew her here, a high place in heaven. Since then hundreds of churches have adopted her system and parsonage committees are now fine groups of ladies who drop around once a year, to visit the minister's wife, tell her how nice her home looks, and casually enquire if she would like to have the budget raised.

For manses and parsonages have come to be real homes for the ministers' families, not sources of arguments for the congregations, or inspiration for novelists to write nasty things about the church. Some one, we think, should erect some sort of a monument to Mrs. Smith and her sisters, for the old memorials to the bad taste, frugal ways, and changing ideas of opinionated committees are fast going.

And up in Heaven, the angels say, Mrs. Smith is surrounded by ministers' wives who lived and died happy, and will forever sing her praises, for she put an end to the old-fashioned system which has broken many hearts, ended not a few ministerial careers, and turned so many sons and daughters of ministers away from the church their fathers loved.

"The Indian people rushed out to meet us wherever our plane landed"

Story and photos
by E. L. HOMEWOOD

We made a 1,700-mile flight into the wilds of Northern Manitoba to pay a winter visit to

WE pulled our parkas tight arou
our faces and stepped from t
light, trim plane on to ice-cover
snow-packed Footprint Lake. The wi
shield thermometer showed a temperatu
of 38° below, and the wind beat agai
our heavy northern clothing as we start
up the 60-foot embankment to the Pop
Point settlement of the Nelson Ho
Indian Reservation.

It was then that we met Mrs. Su
Thomas, one of the protégés of the R
and Mrs. Samuel Gaudin referred to in t
book *Anna and the Indians*. "Will th
be a service tonight?" she asked.

And although there had been no serv
planned, the moccasin telegraph work
quickly and efficiently. The weather-bea
frame church was packed when we arriv
for service later that evening. Aged a
ailing Solomon Hart, the church lead
trudged almost four miles across the l
under a moonless sky to be there.

Such eagerness for the services of
church is not unusual among the Ind
people, we learned during our 16-day fly
visit to 16 centres in Northern Manitob
Norway House Presbytery.

At Poplar River, early in the trip, peo
started across the river trails soon a
our Cessna 180 touched down. The li
church at South Indian Lake, 600 or m
miles north of Winnipeg, was filled w
hymn-singing Crees awaiting our arri
even though low skies delayed the
minute flight from Nelson House alm
two hours. At Sandy Lake, in Northw
ern Ontario, one of the last calls on

THE OKEMOW* AND HI

"Fishing is the north's main industry

. . . but people look to Moak Lake mining development"

ourney, over 100 were rounded up an hour fter our arrival for a service in a trapping amp cabin.

The 1,700-mile trip was a unique xperience for members of our party—the ev. George McMillan, D.D., Superintenent of Home Missions in Manitoba; the ev. Glen Thompson, missionary at Berens iver and chairman of Norway House resbytery; Bruce Smith, chief pilot for eal Air Ltd., who attends United churches n Winnipeg when he's not flying in the orth; and myself. We were the first ersons to visit every mission in this emote area.

Just what we would see, do and learn as unknown when Dr. McMillan, Bruce nd I set out from Winnipeg on a cold, indy Saturday morning. It was to be nore than a history-making trip, more han a flying visit to meet the missionaries nd teachers, hold services and baptize abies. We wanted to learn something of he social standards, economic and living onditions of the Indian people, assess the hurch's present position and her role in he future.

To this end we talked with nurses, ndian agents, Hudson Bay Company actors, game guardians, teachers, missionries, and the Indian people themselves. Ve held informal meetings with the people t almost every place, answering and sking questions.

Trapping Is Poor

At Berens River, where Mr. Thompson oined the party, we were told that fishing nd trapping were poor—only eight men from the reserve were trapping—and there was not enough employment to support the band of over 500. Every able-bodied man was out cutting pulpwood, one said. But we weren't told that only 800 cords had been cut when the government contract called for 2,000, at $6.50 per cord. Some officials expressed doubt that the quota would be met. It was the same sort of story at Poplar River.

Farther north, at South Indian Lake, where the people had broken away from the rest of the Nelson House band, there appeared to be a good living for most. One man told me he had caught 24 mink and 240 beaver, among other things, in his traplines this year. Mink were selling for about $30 each and beaver were the highest price in many years. Fishing brought in some added revenue.

There were few complaints about employment or wages from the people at Sandy Lake where fishing is the main industry, God's Lake which enjoys a good tourist business, or Red Sucker Lake where fishing is good and the people industrious. But Island Lake fishermen were being paid only three cents per pound for their catch, lay missionary T. R. Hamilton reported. And inquiry revealed an average annual cash income of about $400 for most Indian families throughout the north.

Moak Lake is going to change all that, everyone says. That's where the International Nickel Company has found valuable mineral deposits and has a seven-day-a-week exploration programme in full swing. About 50 Indians, mainly from Cross Lake and Nelson House, have found employment there so far, clearing bush for exploration parties. More will be hired by contractors when construction of the new town of Thompson begins, and there will be opportunities for good men when mining production gets under way in three or four years.

Illegitimacy and Home Brew

Among the major concerns of the missionaries were illegitimacy and home brew,

(Over)

**The Prayer Boss — Cree title for the missionary.*

"We held services in Churches. This one is Berens River

. . . and in cabins, like this one at a Sand Lake trapping camp"

"Services were well attended. At Oxford Hous women and children squatted on the floor"

CREES

problems that have long confronted the Church here and in other lands. Missionaries, nurses, teachers and Indian Agents all attributed the high illegitimacy rate largely to housing conditions, social backgrounds and native customs. Trial marriages and family-arranged weddings are not uncommon at Cross Lake, according to the Rev. Robert Lindsey, although few others I talked with had found such practices still in existence. Cross Lake and Nelson House reported many illegitimacies, but lay missionary Richard Graham of Oxford House and the Rev. Charles Catto of God's Lake said they knew of only one or two illegitimate births on their fields in the last three years.

Most families still live in one-room log houses, and it wasn't unusual to find more than one family in a home. On most of the reservations, when a man runs out of firewood or food he just moves his wife and family in with a relative or neighbour. Some progress toward better living conditions is being made, however. Two and three-room cabins and two-storey houses have been built in recent years at God's Lake, Oxford House and some of the other more progressive reserves.

Ingredients for home brew are unlimited. Hudson's Bay factors in some centres told me their sales of beans, tomatoes, dried fruit and yeast are high. Much of it goes into home brew. Setting of abstinence standards for class leaders—the equivalent of elders in the average church—has meant an improvement in the situation at God's Lake, Mr. Catto said.

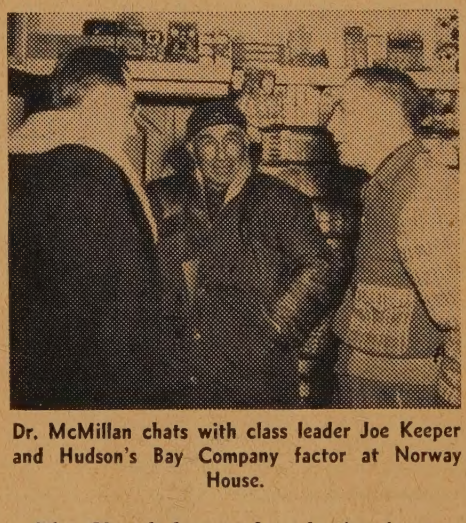
But the weakness of the Church seems to be that she is confined to Sunday services, prayer meetings, distribution of clothing, some visiting, and a little religious education in the schools.

Pioneered in Schools

It wasn't always so. The church pioneered much of the work for which the State now assumes responsibility. Day schools were established by the church, and every mission house had a dispensary. In the early days the missionary had to pull teeth, mend broken bones, teach school and a dozen other things as well as preach. Most of these services have been taken over and expanded by the Indian Affairs Branch of the Department of Citizenship and Immigration and the Department of National Health and Welfare. The Government has done a good job in the fields of medicine and education, perhaps better than the Church could have done. Unfortunately, the Church, generally speaking, hasn't adjusted fully to the new situation and isn't making an adequate impact on the economic or social life on the reservations.

A few of the missions have Homemakers Clubs in operation, but not many appear to be too effective. Only at God's Lake, through the "Weechyogan Club" (partnership club) does the church really seem to have its finger on the economic pulse. A couple of years ago the club bought an outboard motor—known simply as a "kicker" to the Indians — which is rented to the people for towing firewood down the lake in the summer months. With $171 now in the purse, consideration is being given, at the people's request, to the purchase of a washing machine for the women in the community to use.

On a smaller scale, the church is contributing something toward improved economics on other reservations. None of the missionaries will distribute clothing free, except to very needy families. Articles received in W.M.S. bales are sold at nominal prices. "These people have been handed things too long; we've got to make them a little independent," said the Rev. Laura Muir, Nelson House day school teacher. A man who came to the Berens River mission house asking for three tins of milk was put to work throwing firewood into the basement.



Dr. McMillan chats with class leader Joe Keeper and Hudson's Bay Company factor at Norway House.

The Church has made a lasting impression on Norway House, thanks to the work of James Evans, who developed the Cree syllabics about 117 years ago. The spacious, modern residential school, James Evans Memorial Church and a well-equipped government hospital make Rossville — the Norway House community—the showplace of the north.

T.B. Rate High

But it was at Norway House I learned that tuberculosis is still a serious problem among the Indian people. An elderly woman and a youngster of about 12, awaiting transportation to a sanatorium, shared a room which, according to hospital officials, usually accommodates about a half-dozen TB patients brought in from neighbouring reservations. X-rays at treaty time have helped discover TB sufferers and cut the number of cases from 700 per 100,000 population in 1944 to 150 per 100,000 in 1954. But the rate is still 10 to 15 times higher than that of the white population.

It was at Norway House, too, that we had our first requests to baptize babies in the hospital. In the north, Protestant missionaries sometimes have to race to christen babies before they are baptized into the Roman Catholic fold. Apparently the Protestants have lost the race on many occasions, for the number of Roman Catholic adherents among Manitoba's Indian population has increased 100 per cent. in 20 years, while the Anglicans went up 30 per cent. and the United Church 23 per cent. The area covered by Norway House Presbytery, with a population of over 8,000, is still 68 per cent. United Church. But almost every family at Cross Lake is divided between the Roman Catholics and United Church, through mixed marriages and baptisms.

And it was at Norway House that I met three-year-old Alec. He was in a hospital cot, awaiting transportation to Winnipeg for a heart operation. He was brought to the hospital four months ago suffering from malnutrition. His parents don't want him back.

Adoptions Common

Most of the Indian people seem to shower their children with love and affection. But children aren't always living with their own parents. Adoptions are almost a custom among most bands. And they don't hesitate to send the children out to a church residential school if the opportunity arises. "It's the best thing for them," said Robinson Spence, of Nelson House, who attended the Brandon United Church Residential School and now has sons at Norway House and Birtle. A subsequent article will tell something of the Norway House school and one of its students, seven-year-old Delia Gamblin.

There are United Church day schools on most of the reservations, operated by the Indian Affairs Branch. But students are often irregular in attendance. Some get very little schooling because they go out on the traplines with their parents. Most are in Grades 1 to 4, and leave when they reach 16.

Care of the children, in the home and outside, is usually the woman's responsibility. Arriving at the church, the man would enter, followed by his wife carrying the baby in its tikinogan and two or three other children hanging on to her thin cotton dress.

It was near the end of our trip, at Red Sucker Lake, an independent fishing community near the Manitoba-Ontario border that we first saw a man carrying a child into the service. And several men helped youngsters during the service in the packed cabin at Sandy Lake.

Over a cup of coffee in his comfortable home at Norway House, Indian Agent Jack Staunton, on the third day of our trip remarked: "There are good Indians and there are poor ones; there are some fine and encouraging things and there are some bad situations. I hope you will see some of both."

(*Continued on page 28*)

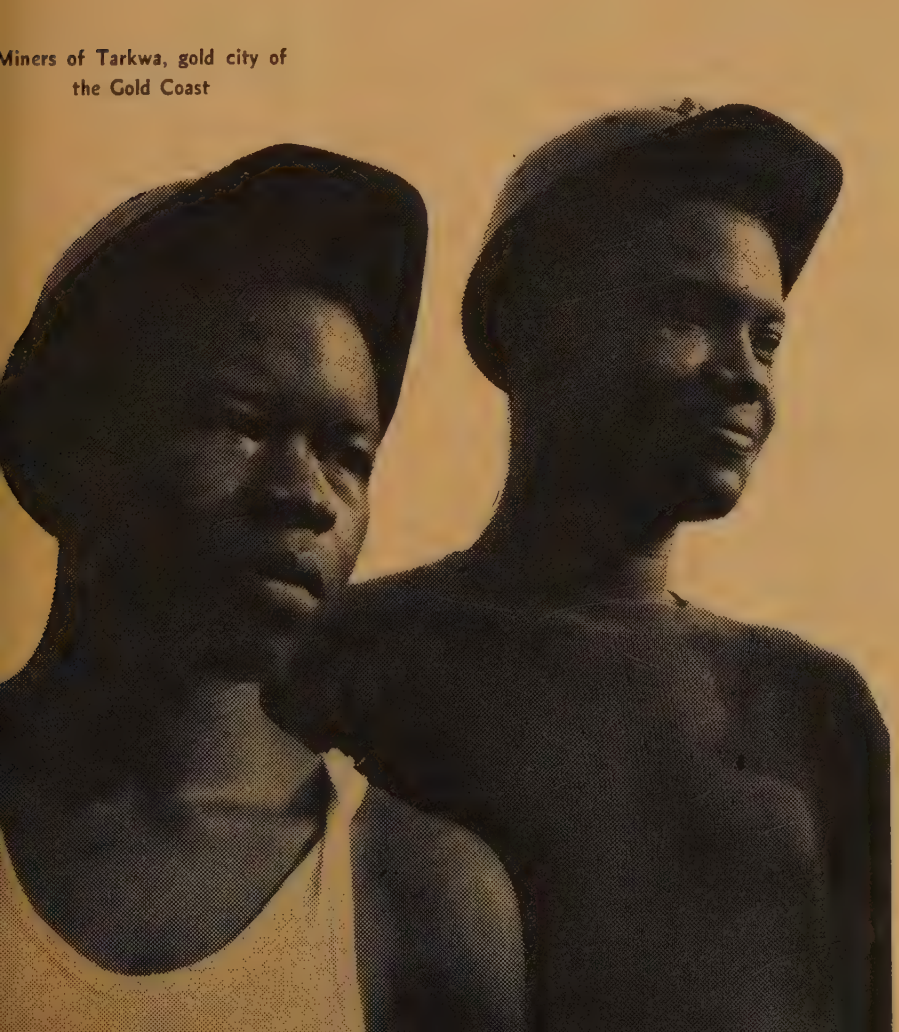
BRITISH RECORD IN COLONIALISM

By WILLIAM H. STRINGER*

(Reprinted by permission from *The Christian Science Monitor*)

In the past decade while communism has gobbled up little nations including one hundred million in ten countries of Europe, Britain has been turning her Empire into a Commonwealth. Six hundred million in a score of countries have been helped towards nationhood . . . soon the British Commonwealth of Nations will have more dark skins than light.

Miners of Tarkwa, gold city of the Gold Coast



HOW often—and how mistakenly—is the epithet "colonialism" hurled at Britain's relations with the emergent peoples of that fast-changing empire on which the sun never sets!

Let's look at the record.

In early 1956 the British Government very nearly launched a global publicity campaign to correct misapprehensions about British "colonialism," to tell precisely what it was doing and planning in Nigeria, the Gold Coast, the West Indies, Malaya, and so on and on.

Now, after Suez, officials and public-spirited thinkers in London are even more urgently proposing that Britain put its "colonial case" before the world, through documentary and commentary, through the British Broadcasting Corporation and the British Information Service, through lectures and public statements.

They argue that Britain has little to conceal, and much to boast about. And they are right.

Of course, ancient and imperialist attitudes haven't vanished from some British thinking. Says a conscientious Briton in the Middle East: "The words 'wog' and 'gyppo,' applied to the natives, have still to be erased from the British vocabulary," and, it might be added, from the American vocabulary out there, too.

But when one sees the care and attention, the constitution-writing, the development programmes from a motherland itself hard-pressed by economic adversity, the educational opportunities being poured out to foster and ease the march toward self-government and dominion status within the British Empire, one sees how false is the application of the bad old word "colonialism" to British policy.

Red Propaganda Blunted

When present plans for the Gold Coast, Togoland, Nigeria, Malaya, and the West Indies come to fruition, 46,000,000 people will have achieved independence. This is in addition to India, Pakistan, Ceylon, Burma, where close to 600,000,000 individuals have gained self-government since World War II.

Of course, Moscow's propagandists don't like to admit this, or see it publicized. These facts spoil their propaganda about "Western colonialism" and shift the spotlight of world opinion to focus squarely on the Soviet Union's own "land-borne colonialism," its subjugation of neighbouring peoples all the way from the Ukraine and the Baltic states to the tragically re-enslaved people of Hungary.

London officials believe that old concepts concerning "British colonialism" are disappearing in the United States. It was only in the heat of an election campaign that Vice-President Richard M. Nixon

(Over)

**Mr. Stringer, Chief of the Washington Bureau, "Christian Science Monitor," recently re-visited Britain.*

defended American policy on Suez as a "declaration of independence" from British and French colonial powers. He has since spoken differently.

The historic "joint declaration" issued February 1, 1956, by President Eisenhower and Prime Minister Sir Anthony Eden, significantly declared: "We uphold the basic right of peoples to governments of their own choice." It went on to say:

"During the past 10 and more years 600 million men and women in nearly a score of lands have, with our (British and American) support and assistance, attained nationhood. Many millions more are being helped surely and steadily toward self-government."

And this same declaration pointed out that "in Europe alone some 100,000,000 people, in what were once 10 independent nations, are compelled, against their will, to work for the glorification and aggrandizement of the Soviet Communist state."

None of the events at Suez alters these facts.

The fact should not be glossed over, however, that there has been something of a difference in attitude between the United States and Britain with regard to colonies and emergent peoples — and the great-power responsibilities pertaining thereto.

Britain has long been a "mother country." Its colonies have given it prestige, past glories, status. It remembers King George VI as "Emperor of India," the Durbar, Kipling, the "thin red line of empire," the years when London's displeasure could cause a Middle East despot to quake in his boots. The empire helped make Britain a foremost world power. It is a mark of the conscience and intelligence of the British people that London is not today seeking, as is Moscow, to maintain ruthless control over its dependencies.

Prof. D. W. Brogan comments that Britain no longer has the "doctrinal conviction" to impose its will. These are *indicia* of its humanity.

By contrast, the United States never had a "doctrinal conviction" at all. Once a colony itself it was troubled about the colonies it gained from Spain, felt they should be set free as soon as possible, and had a vast amount of idealism on the subject.

In fact the American people had so much idealism, and so little experience, that Congress was very nearly persuaded by the sugar interests and commercial pressures to cast the Philippines adrift before they were ready for self-government and to toss them outside the American tariff wall in the bargain.

Longer Experience

Britain has had a longer experience in helping colonies toward maturity and responsibility. Undoubtedly there has been reluctance to part with them; Sir Winston Churchill's declaration is historic—that he hadn't been made the King's first minister merely "to preside over the liquidation of the British Empire." But the freeing process has gone inexorably forward.

Pressed by early demands, London evolved the dominion status for Canada, Australia, New Zealand, South Africa. It wrote special provincial and federal constitutions for India, and India learned the parliamentary system from actual practice. India's jurists discovered the common law in British courts. Its scholars and idealists, including Premier Jawaharlal Nehru himself, received their education at Oxford and confirmed their indignation at oppression by reading Dickens and other English authors.

Now Britain is helping rapidly toward dominion status African colonies whose inhabitants, a generation or so ago, ha hardly emerged from the Stone Age. An even embattled Cyprus has had a Con stitution embodying local self-governmen prepared for it by Lord Radcliffe.

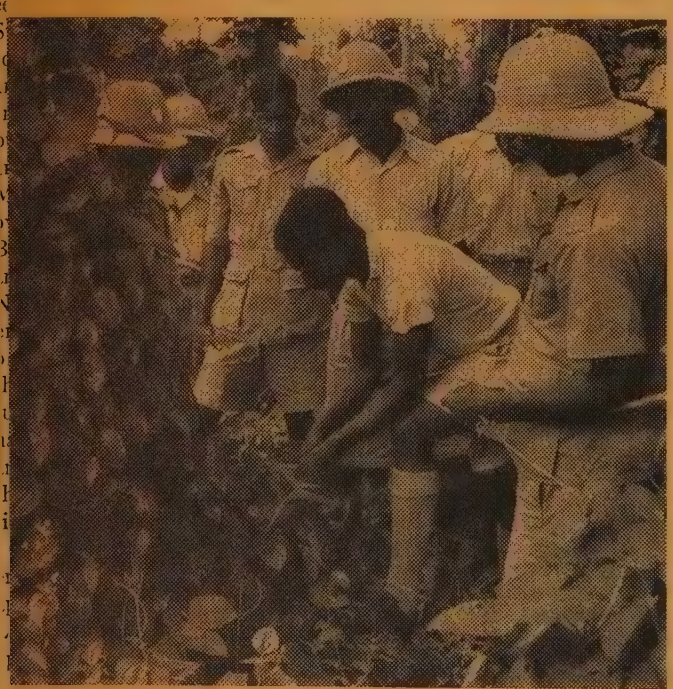
But what Britain has balked at is cuttin countries adrift before they are ready fo self-government—ill-equipped, ill-governed unstable countries. Some of the past delay at granting independence have undoubtedl been due, as has been often charged, to a unwillingness to "let go." But the worl only has to look at the Middle Easter chaos, instability, and power vacuum t see what unreadiness for independence ca accomplish.

Of course, seriously at fault was Britain' Middle Eastern policy, which relied mor on military alliances with unstable govern ments than on sufficiently large develop ment programmes to raise the level o administration and root out poverty an ignorance.

This is frankly admitted by Britis experts. A considerable shift on Middl East policy is taking place amon Whitehall's policy formulators, after th experience of Suez. Whether the Britis government will adopt the new polic recommendations is another matter an remains to be seen. The old policies wer simply not half good enough, any mor than are the brutalities practised on Cyprus

"The premature laying down of respon sibilities is a breach of trust," Britain' Foreign Secretary Selwyn Lloyd declare to the English-speaking Union Nov. 2 "It leads to the danger of collapse and th creation of a vacuum into which evil force are very ready to step. How I wish tha this fact was understood by more peopl on both sides of the Atlantic at the presen time."

Britain would also argue that whe nations like Egypt sit astride an importan artery of world commerce, they must trea that artery as being "affected with a publi interest." Just as the Dutch know they mus not blockade the mouth of the Rhine, an the Turks do not intend to bottle up th Dardanelles, and the Panamanians woul not dare scuttle ships in the Panama Cana so—London argues—Colonel Nasser shoul remember that the Suez Canal is not a



Junior officers of the Gold Coast Department of Agriculture hear lecture on Yam growing at the Kumasi Agricultural Training Centre.

United Kingdom Information Service photographs.

Ghana's new coat of arms

On March 6th, the Gold Coast will attain independence as a separate state within the British Commonwealth. It will adopt the name Ghana, the title of a third century African Kingdom, to which historians trace the origins of the Gold Coast people. Togoland has voted to be included with Ghana; it at present is being administered by Britain under the Trusteeship of the U.N.

trument for the advancement of his
n politicai career.

No nation today can hope to hold
other people in subjection for long—and
scow will eventually find this out in its
n satellites. Nationalism is on the march,
eady novelty in Asia and Africa, but a
ent force nonetheless. And imbedded
newhere within every stirring people is
dynamic concept that individuals have
red rights of self-government and self-
provement which cannot be suppressed.

Progress Policy Sought

What Britain is asking for, however, and
at the United States is possibly moving
vard with its new "Eisenhower Doctrine"
the Middle East, is a policy which will
only assure to emergent peoples the
vereignty which they demand "right
w," but will also do something more:
ep them moving up the ladder toward
ponsibility, regard for international law,
d conduct befitting free nations.

This requires something more in the
y of policy than mere moralizings on the
tues of freedom. It requires something
re than mere guarantees against Soviet
litary aggression. It requires, as thought-
officials in both the State Department
Washington and at the Foreign Office
London have recently proposed for the
iddle East, careful programmes for
nomic development, the resolving of
cient feuds under United Nations
spices, educational opportunities at
estern universities, sympathetic under-
nding — plus firmness in dealing with
tive dictators.

This is the kind of formula which the
itish have largely adopted in dealing
th many of their emergent peoples in
rica and Asia. It is a more difficult
licy to apply amongst the feuds, frictions
d Soviet machinations of the Middle
st. But Britain and the United States,
rking together, can accomplish more
an Britain and the United States working
cross purposes.

The British, of course, do not have a
rner on experience. An expert now tour-
the Middle East writes: "British
lonialism is more enlightened than most.
t I am increasingly convinced that
lonialism of any kind is *per se* obnoxious
d a major liability to the West in the
rld power struggle.

"Colonial" Approach Seen

"Although most of the Arab states are
rmally sovereign and independent, the
itish approach to them is still basically
lonial. The British sometimes fail to
at the Arabs as adult human beings
ose feelings, self-esteem, and dignity are
titled to just as much consideration as
those of the British themselves.

"What I am getting at is that I believe
e American reaction to colonialism is the

(*Continued on page 29*)

NEW "MISSION" HYMNS

We take pleasure in announcing the winners in the recent contest for a Hymn for the Mission to the Nation.

WINNER

F. Virtine Morris is the wife of Rev. George Morris, Toronto. A graduate of North-Western University School of Music, she won second prize for a musical setting for the winning hymn in a former contest; also a short story prize in "The Christian Guardian."

THE COMING KINGDOM

Tune: St. Anne

O God of nations, God of all
Who worship in Thy name,
Dispel the night of sin and hate
With Pentecostal flame.

Thy will be done in us, O Christ;
Thy Church, O may it be
A glorious beacon through the night
Of our humanity.

Thy Kingdom come, O blessed Lord,
In majesty and power!
Bestow Thy great transforming love
Upon us all this hour.

The power is Thine! Our God who guides
The stars that burn on high,
Will surely guide His children still
In answer to their cry.

Bring in the dawn of brotherhood
And peace on every shore,
And Thine shall be the glory, Lord,
Both now and evermore.

HONOURABLE MENTION

James A. Filshie, a graduate of Emmanuel Theological College, a padre for five years in Korea, Germany and Britain, returned to Canada recently. He is now at Fenwick, a three-point charge in Hamilton Conference. While writing verse for some years, this is the first time he has received any recognition.

THY KINGDOM COME

Tune: Crimmond

O Sovereign God, Thy gracious Hand
Leads on through all our days,
With rich abundance showering us,
Accept our grateful praise.

From lust of power, wealth or place
Redeem each striving soul:
In Christ, our hope, our joy, lead on!
Thy kingdom for our goal.

Forgive us, Lord, when pride and greed
Would play their wayward parts;
When Thou art but a name for us,
And cold, these iron-bound hearts.

Thy kingdom, full and wide and deep,
Embracing, ruling all
From thundering surf to towering peak,
Responsive to Thy call.

O guide us now in faith and love;
And make Thy saving grace
Incarnate, new and pure in us,
The seed of every race.

What Would I Do . . .

IF I HAD TWO

A reader pointed out to THE OBSERVER that if all the United Church members who use one side of the dupl envelopes only, were to put 25 cents a week in the red side the church would have almost $2 million a ye more to spend on its work.

We know that this is the wrong basis entirely, for it's insulting to suggest to some people that they give that litt to the work of the Lord, and it might be hard on someone else. However the idea was intriguing. So we ask the Secretaries what they would do with the $2 million if they had it. Of course they all said that really it shou go over to the Board of Finance for wise apportioning for the greatest needs, but if they had it to divide, the selves, this is what they would suggest:

. . . Build Churches

says the Rev. E. E. Long, Secretary, General Council

AS I see it, our primary need in Canada is for more Churches and more trained leaders, so I would give $1,000,000 to Church Extension and spend $200,000 on recruiting ministerial candidates and another $200,000 on recruiting and training professional women workers both for Canada and for overseas. Since I believe we need to tackle our down-town metropolitan problems in a new way, I would spend $100,000 on a pilot project to show what really could be done. The other half million would go to overseas work to provide an increased budget for technical service projects, for bolstering our work in Korea and giving substantially more for overseas relief and inter-Church aid.

. . . Tackle No. 1 Problem

says the Rev. V. T. Mooney, Treasurer

With an extra $2,000,000 added to the present Missionary and Maintenance Fund, how cheerfully we could tackle the Church's Number One problem, Church Extension. What a help it would be to have for each of the 100 new churches which should be built this year, an average grant and/or loan of $20,000! Indeed, if we could expect the Missionary and Maintenance Fund to continue its normal climb from a new plateau $2,000,000 higher than the present level, we would probably not have to launch many campaigns for capital money in the future. In the course of time, the Missionary and Maintenance Fund might provide necessary capital for colleges, homes for senior citizens, and so on.

. . . Train Church Leaders

says H. L. Pottle, Secretary, Information and Stewardship

1. The investment of a considerable portion for recruiting and training larger numbers of men and women for the various ministries of the Church.

2. A well-staffed school in Newfoundland for the training of lay supplies, and to enable all our Theological Colleges to extend their training facilities to provide for the preparation of lay supplies throughout the Church.

3. A ten-year programme of television for the Church.

4. The endowment of Chairs in our Theological Colleges (and the Training School for Women) in the fields of industrial and social relations as these affect the Church. The underlying purpose would be to enable our men and women students to be more aware of the relationship of the Church to present-day society, e.g., the Church and Social Work. Considerable work *in* society itself would be involve conferences with industry and labour, a research would be important features.

5. To provide for a reasonably wi exchange of our Church personnel w opposite numbers from overseas, especia from those areas where our missiona work is being carried on: (i) to carry ba and forth the idea of what our Chu stands for within the Canadian scene a beyond; (ii) to humanize and spiritual this business of "technical assistance" a all our massive contacts abroad. I thi this is vital for a "just and durable peac and for a Christianizing of our wo relations as a Church and as a Canad culture.

. . . Build Churches, Mans

says the Rev. M. C. Macdonald, Secretary, Home Missions

First, I would invest a major port of the money in Church Extension to h as quickly as possible the 200 new churc and 90 manses urgently needed in scores of suburban areas where the peo have no places of worship, and the child no Sunday School facilities.

I would provide a share of it to h build little churches on many of student mission fields where the people those "little" places have no church bui ings and must worship from year to y in small school houses, halls, or ot inadequate places.

PART I

MILLION DOLLARS?

Some of it would be used for better cilities for our Indian missionaries in eir far-off places and we would add to eir equipment for the conduct of worship d Christian education.

Then, too, I would invest a goodly nount of the two million dollars to prove the equipment in some of our spitals, the living quarters for our nurses d, in one particular hospital area, to ovide a chapel on the hospital grounds. Other items could be mentioned, but the ove needs—especially Church Extension are so urgent that the two million dollars ould soon be used up.

. . Boost Downtown Work

ys Ralph C. Young,
ecretary, Board of Men

Because I think our Church is not ginning to meet its opportunities in the own-town" areas of our cities, I believe should spend at least $1,000,000 helping engthen staff and improving buildings areas served by churches like our urches of All Nations, in Toronto, amilton, Winnipeg and Edmonton, The ed Victor Mission, Brunswick Street urch in Halifax, First United in Van-uver, etc.

I would use $150,000 to help establish nter evening extension courses for lay-en at each of our Church College Centres. With $20,000 I'd bring together in the "off season" 100 Prairie farmers—two from each of 50 Student Fields—and after a 20-day period of worship, study and careful planning, send them back inspired and equipped to keep the church (or schoolhouse) doors open every Sunday "until the Student comes again."

An investment of $50,000 (through the S.C.M.) for Christian Education work among students at Canadian Universities would bear substantial interest in the years ahead.

I'd double the amount we give for Overseas Relief, Interchurch Aid and Service to Refugees—$100,000.

$20,000 I'd invest in starting a Building Bureau such as is operated by the YMCA's to work with local architects (amateur or professional) in constructing new church buildings, and save tens of thousands of dollars that are wasted annually through poor planning.

Knowing that several Boards of the Church have plans that ought to be implemented soon, I'd suggest a special meeting of the Treasury Department be called to divide $520,000 among them according to their several needs, trusting they would give at least half to Church Extension.

The remaining $40,000 I would accept, most gratefully, on behalf of The Board of Men and we would proceed to triple the amount of work we are doing to help multiply in both quantity and quality the active working force of men in our great Church!

. . . Cut Out Appeals

says the Rev. H. E. D. Ashford,
Secretary, M. and M.

If I were to receive two million dollars to be spent for the work of our Church, I'd hand it all over to the Treasury to be allocated by the Board of Finance for the needs which are greatest, and there are many of them. And having done that, then I would say to the United Church:

"Now cut out your multiplicity of appeals and let us return to the basic idea of a unified budget."

At the present time instead of one budget, we have such a rash of budgets that we get the fidgets trying to measure up and meet the demands of the moment. Instead of the Missionary and Maintenance budget being lonely, it has become the basis of a medley of budgets extracted from the willing congregations. It has become a convenient golden yardstick to extract money. It works like this: "We would suggest that you give one per cent. or ten or twenty or more per cent. of your M. and M. objective to this or that cause."

May the time soon come when the local church will be delivered from these multiplying appeals. The only answer is a bigger Missionary and Maintenance Fund. All we need is every person contributing to the red side, and contributing more and our problem is solved. ●

Report . . . . .

Rev. Sheridan Bole

Mrs. G. Carder

Rev. Victor Fiddes

Rev. K. J. Beaton

• Posture Troubles

Caistor Corners

By SHERIDAN BOLE

I HAVE been noticing lately, and more particularly when standing in front of my wife's full length mirror and straightening myself up to my full height, that my coat no longer fits me too snugly around the shoulders; across the back, I mean. There seems to be some waste material in that region; but it was not until I observed that my shoulders were taking on the slightest, O, nothing to speak of . . . stoop, that I began to ponder as to the cause of this droop, and this slight surplus of material.

It is true that I sit bent in toil over my desk day after day, opening two cent envelopes, filing and discarding bills, writing sermons, and other odd jobs such as this one, but I have been attending to these matters for years and have not noticed any sign of a stoop—not until these later years.

I rummaged through my earlier days and found nothing suspicious there that might have caused this stoop, unless perhaps that year on that mission-field when I had that slow-moving horse, Sleeping-sickness, and four points to arrive at and to depart from on time. Perchance, so I reasoned, the posture became incipient in those days by reason of my having to lean forward over the dashboard of my buggy urging on my unwinged steed in an effort to keep faith with my expectant congregations.

It was not until the other day, however, that the truth of this matter hit me full on the head. The revelation came to me when I was down firing my furnace. This furnace sits in the basement—the rumpus room in a modern home, but to us in the country, the cellar. The entrance door is narrow and low, so low that time after time I have been bumped on the head by the lintel, sometimes so seriously as to be comforted by my wife.

Passing through this door, one is confronted by a maze-work of large pipes, the furnace pipes, reaching out in all directions beneath the low ceiling. These emanate, octopus-like, from the body of the furnace. This maze may be avoided by a detour if one is careful not to stumble on the ash-cans set along the outer wall, but an unwary traveller venturing into the maze may get many a rude knock on the head, as I did until I learned carefulness through experience.

Now when I enter, I instinctively bend the knee, making my obeisance as I sneak towards the coal pile.

Not only are there these hot air pipes; there are the cold air ones, and these are fastened securely alongside the beams of the low ceiling. They have not the flexibility of the others and many the behind-the-back crack have they delivered to my head whenever I straightened up or looked in another direction.

But as I have intimated it was when firing the furnace, and at that precise moment when unthinkingly I suddenly straightened myself up and was struck full on the head by a malevolent pipe, at that moment I say, I received the revelation.

For the last seven years I have been entering this abode of the pipes and naturally it is beginning to tell on my posture. Is it any wonder that I now emerge looking more like Sinbad the sailor than the stately minister at the Corners.

Many things are to be said of low ceilings in a cellar, and the lower pipes, and I have said most of them. But still I respect them and it is something to know that in this tottery world there are some things steadfast and secure; and among them are my "lowdown" furnace pipes.

• Integration Is Here

Present and Future

By GENEVIEVE CARDER

IT came to pass, in the final month of the year nineteen hundred and fifty-six, there went out from the office of the Secretary of the General Council an epistle, directed to all those who ministered to congregations within The United Church of Canada. In no uncertain terms, there was set forth therein one of the important decisions of the Seventeenth General Council, namely the approval, in principle, of the integration of women's work within the United Church. The purpose of this movement, quoth the Scribe, was not simply to join together those organizations already in existence, but to create therein a new organization that would include all the women of the church. Lest there misunderstanding and uneasiness amo the faithful while the duly appoin commission deliberated, each minister urged to interpret to the women of congregation these things which mi come to pass.

In due course of time a copy of t epistle reached the desk of a cert shepherd who was zealous in the care his flock. As he perused its contents furrows deepened in his brow, and his grew troubled. "Methinks," he said u himself, "this is no easy task that is before me. The women of my church loyal and devoted, but those who lab in the W.A. do indeed travel a differ path of service than that which is follow by the more missionary-minded memb of the W.M.S. How the twain shall e be one is quite beyond the understand of this humble servant of the Lord. I if the General Council has decreed t we take steps in this direction, then shall arise and prepare to step!"

Shortly thereafter, as their custom w the secretaries of the two women's orga zations requested the presence of th minister at their respective January me ings, and respectfully suggested that might "say a few words, if he felt moved." With a sense of being pus rather than moved, the good man carefu prepared himself to interpret to each gr the coming events that already were cast their shadows before them.

At the appointed hour, he stood in presence of those capable, energetic me bers of his flock who were known as W.A. Being girt about with the convict that knowledge is the basis of und standing, and having armed himself w pertinent facts and figures, he planned inform them of the truly great undert ings of the W.M.S. But even as he ope his mouth to speak unto them, he reali that among those who awaited his wo were the president and almost the en executive of his own W.M.S. auxili Being a man of considerable presence mind, he discarded his notes, and launc instead into an enthusiastic portrayal the mission of the church, and the n therein for the consecrated efforts of ev woman. His soul was made glad wit him by the response and understand that he perceived in the eyes of his listene

• Union "Out There" • Television Prophecy

When seven days had passed, he stood ain in the same room in the presence of e zealous, visionary members of his flock ho chose to serve in the W.M.S. While e meeting was being called to order, and ords of welcome were spoken, the min-ter took advantage of the opportunity to st a speculative eye over the gathering. nd lo! they were, with some few excep-ons, the self-same women whom he had ldressed as the W.A. In the front row beheld the W.A. president and several her executive. There was, he perceived, need to present here the fine work and rposes of the W.A. So again he did set fore them the total mission of the church, beit in differing words and phrases, lest y be bored. And again there was com-unicated unto him such interest and thusiasm as made his heart glad.

Not many hours passed before the inister sat at his desk once more. He ndered on that which he had seen and ard and had attempted to accomplish. Yea, verily," he mused, "the decree of ur General Council may contain greater isdom than I had thought. This new ganization may come into being before any General Councils have passed. For ! already it is a reality in the hearts of e women of the churches."

ringe of Irritability

y VICTOR FIDDES

AST fall when brickbats were passing between Anglicans and United Church-en the Right Reverend G. N. Luxton, nglican Bishop of Huron, was reported the press to have said, "It isn't rprising that people on both sides, who metimes have more zeal than tact, act dependently of the corporate body. There a fringe of irritability in new work eas and we don't seem to be able to do ything about it."

As one who has worked on "the fringe irritability" might I come belatedly to e defense of fellow ministers and laymen ho have sometimes found themselves in sitions where they had to act inde-ndently of the corporate body.

It was my privilege to serve the Church r a couple of years in the Lake St. John strict of Quebec, where I shared with an Anglican rector the oversight of work in four company towns and in the City of Chicoutimi. In none of those places were there enough non-Roman Catholics to support separate Protestant churches. In each of the communities, services were conducted by the Anglican rector and the United Church minister alternately in whatever building was made available for joint worship services—usually the Protestant School or the Company Hall. A combined Sunday School was held every Sunday and a kind of joint Guild and W.A. functioned for the benefit of the ladies. This arrangement proved, for the most part, a happy working arrangement. Obviously, however, occasions for irritation were present and embarrassing situations sometimes arose.

When a Baptist asks to have his child "dedicated" (not baptized) twenty minutes before the Sacrament of Baptism is about to be administered the minister cannot refer the matter to the Church's Commission on Faith. When a United Church adherent, hitherto indifferent to the eucharist, joins his Anglican neighbour at the altar the Anglican rector cannot very well telegraph the Lord Bishop to learn what he should do. When a person gets up in Bible Class to challenge the concept of the Church which the particular Sunday School publication for that year holds, the minister or rector must, on the moment, decide whether he will defend his own Church's position or let the challenge go. Whatever he does in that situation will be right because only he can make that particular decision. When the manager of the company calls the minister in to tea and tells him that his company will assist financially with the construction of a church building "provided the deed is not held by either the Anglican or the United Church" the minister has at once to display BOTH zeal and tact.

If the fringe of irritability is confined to new work areas the reason is because it is largely in those areas that the problems created by "our unhappy divisions" present themselves with any urgency. Churchmen and theologians in the great centres can afford to be philosophical about the situation. They can still attend either an Anglican or a United Church. In the new work areas it is a different story. And as one who has both been on the fringe and away from it my observation is that the mistakes of the tyros "out there" is no greater obstacle to unity than the casuistry of the higher ecclesiastics "down here." Indeed it is my conviction that if Church Union is ever to come in this country it will come as it has come in South India—not in spite of, but because of the mistakes of those who forged experimental bonds of union in those situations where something had to be done on the spot.

Television: Ally or Enemy

By KENNETH J. BEATON

WALKING down a street one day John Ruskin met a friend who informed him that the cable to India had been completed.

"Is that so," replied Ruskin, "now what have we to say to India"?

In the face of the development of mass communication media in our day that question is very pertinent. Religious leaders who ignore television, or even oppose it, are a century behind Ruskin. If the Church allows these new, powerful tools to fall exclusively into the hands of unworthy or destructive forces, she will be writing her own death warrant. The Church is the one institution the forces of evil are most anxious to annihilate.

In the use of T.V. the Church should be preparing programmes beamed towards at least three groups:

(a) Those entirely outside the reach of our ordinary ministry. This is a very large and formidable group. As Dr. David Read says in "The Communication of the Gospel: "In nearly all our broadcasting we should have in mind those people for whom Genesis is a biological term, and Revelation, the name of a suitcase — in other words, the millions of our contemporaries for whom it is not only our terms like salvation that are meaningless, but often the very word God himself." At Pentecost "every man heard in his own tongue the wonderful words of God." Our generation is now offered an opportunity through television to do it again if we use the

(*Continued on page* 28)

Speaking of

WILLS

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You may have much or little to give.

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. Exactly in what circumstances and to whom, does a pastor resign when he desires a change in pastoral relations?

A. A pastor does not "resign." He notifies the Settlement Committee through his Presbytery in writing that he requests a change in pastoral relationship. He must notify the Official Board of his Pastoral Charge in writing at the same time. This can be done at any time through the Conference year until thirty days before the annual meeting of the Conference Settlement Committee.

Q. Should we use the Mizpah Benediction after meetings?

A. It is commonly used after YPU and other meetings; it has the advantage that the entire group participates. Its origin (read about Jacob and Esau) had a different setting from that which Christians normally think about when they part.

Q. Should we use the church Sanctuary for teas, wedding showers, etc.?

A. We note yours is a tiny mission church, and we sympathize with you in your problem. Nonetheless we agree with Dr. Arthur Reynolds' answer to a similar question. See Feb. 1 OBSERVER.

Q. Is it necessary to give house address, street numbers and so on when publishing banns from the pulpit? When there is a long list it takes a long time from the service.

A. We believe the general custom is to omit details; however, provincial laws vary. In Quebec, for example, very great care needs to be exercised.

Q. Why don't all our church services start in the same manner?

A. Because our churches have the right to plan and choose their own order; and even in the services recommended by the *Book of Common Order* there is variety.

Q. Do we have to keep changing our services in order to encourage the Anglicans to unite with us?

A. We doubt that our conversations with the Anglicans have anything to do with our shifting emphasis on forms of worship. There is a trend throughout the English-speaking Protestant world, to more form, order, liturgy, colour, and congregational participation.

Q. Does the United Church believe in the physical *resurrection of Jesus?*

A. We assume that most persons in the United Church do.

Q. Do you believe that armed rebellion can ever be morally right?

A. We do. But we recognize and have sympathy for the position of Christians who believe differently.

Q. When a Protestant attends a Catholic funeral should he stand, sit, and kneel as the Catholics do?

A. Yes. Within reasonable limits.

Q. A Roman Catholic dissatisfied with his Church asked me which of the Protestant Churches he should join? What should I say?

A. We'd think you would want to welcome him into your own church.

Q. If we were to have union with the Anglican Church how could we defend our position on such matters as abstinence from strong drink, when the Anglicans have wine in their communion service?

A. If there is such a union there will have to be many compromises and many matters will have to be left to the individual conscience as they are now.

Q. How many all French charges are there in the United Church?

A. Seven.

Q. Some say that alcoholism is the by-product of some other weakness in our nature, and that drinking is not the initial cause of a man becoming an alcoholic. What do you think?

A. We think there may be something to be said for this theory. We know too that persons who never drink never become alcoholic.

Q. Are many of our ministers away doing post-graduate work?

A. About 36.

Q. Last year the CBC carried a religious programme we liked in Newfoundland called "The Question Box." Is it still on the air?

A. No, but a new one, perhaps a little lighter in vein, is being planned.

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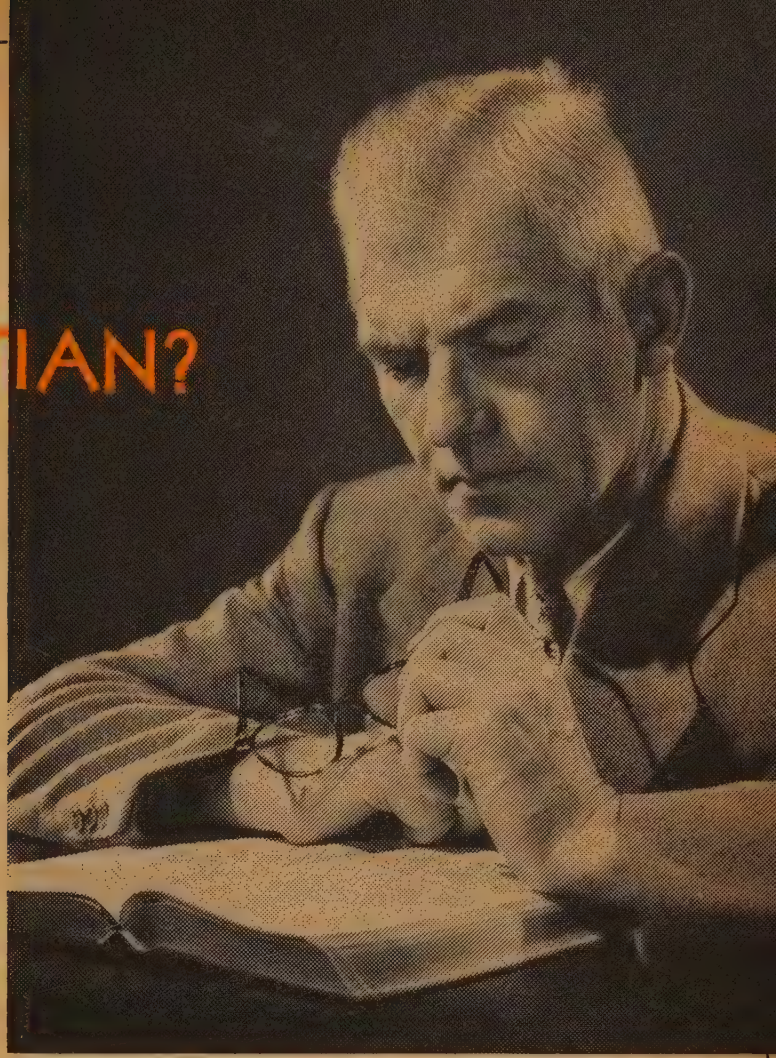

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People

Mr. Jack Way, well known in youth circles in Vancouver, an elder and Sunday School Superintendent of Wilson Heights Church, has been appointed Boys' Work Secretary for the British Columbia Conference.

Mrs. Edith Groh, Vancouver, B.C., eighty-five years of age, undaunted by the fog that cancelled planes, set out by car for Abbotsford, and then by plane to Fort St. John, and car again the fifty miles down the Alaska Highway to Dawson Creek, where she was a special guest at the dedication of the new First Church. Widow of Irvin Groh, pioneer pharmacist, Mrs. Groh organized the Sunday School and, with her husband was instrumental in establishing the first Church, now United, in Dawson Creek.

Rev. Norman King, D.D., minister of Central Congregational Church, Boston, Mass., former United Church minister in Ontario and Alberta, was elected minister emeritus on his recent retirement. He was presented with a purse of $750, Mrs. King, with orchids.

Forty-five years an elder in one Church is the record of **Mr. John M. Boland.** In 1912 he was ordained elder in St. Andrew's Church, Russell, Ont., now known as St. Andrew's and St. Paul's Church.

Having been granted a year's Sabbatical leave, **Rev. A. Leonard Griffith,** minister of Chalmers Church, Ottawa, Ont., will sail from Canada for England in July to spend a year in research at Oxford University. Rev. W. Morrison Kelly, D.D., Professor of Pastoral Theology at Emmanuel College, Toronto, will preach each Sunday in Chalmers Church for a period of nine months, commencing August 1st. Rev. J. D. McCrae, Associate minister, with the help of Miss Jessie MacLeod, will undertake all pastoral work and administrative duties.

Rev. and Mrs. Frank Carey in their last letter state that 1956 was an important year for the church in Japan. The General Assembly met and progress was reported all along the line, with growth statistical and spiritual. There is no room for complacency, however. The task in the fields of rural and industrial evangelism is great; the cities offer a tremendous challenge, particularly in the new housing areas—Tokyo has increased to over nine million since the second war. . . . A most significant event at the Assembly was the creation of a Board of Overseas Missions. There was opposition of course, but the resolution was carried by a large majority.

Rev. T. E. Thomas of Athabasca, Alberta, accepted a call to the Vegreville Pastoral Charge and began his work there Feb. 1st.

Five generations were present when Barbara Virginia Wills was baptized by Rev. T. C. Nixon in St. Andrew's Church, Lumsden, S They included her mother, Mrs. A. Wills, grandmother, Mrs. S. S. Balfour, her great-gra mother, Mrs. R. Slessor, and her great-gr grandmother, Mrs. M. O. Slip—all Virgini

Rev. Wilbur Howard, Associ Editor of Sunday School Publicatio and **Rev. David I. Forsyth,** Secret of the Board of Christian Educati visited Montreal recently and me number of superintendents of Sun Church Schools. They discussed w these superintendents the preparat of a new manual, and obtained help suggestions.

Three United Church minister **Rev. George D. Young, Rev. R. Moriarty, Rev. John Moules** and **Fred Holberten,** Convener of Christ Education Committee for S. Albe Presbytery, met in Shelby, Monta with four ministers of the Metho Church, U.S.A., all interested in Ch tian Education, for an exchange work and ideas. Plans were made an interchange of camp leadership, pulpits and personnel in layme activities.

On the **Seymour, Ont., Charge** Fred Barnum, Zion choir leader over 59 years, and Mrs. Harry Gr organist and choir leader for 25 ye in the Tabernacle congregation, w recognized for faithful services.

Miss Olive Sparling, Childre Work Secretary and Director Church Vacation Schools, attende Leadership Education School "Children and the Church" in Pe borough for Sunday School Teach early in February. She also met v groups of Nursery workers Explorer leaders.

On February 15, 16, Miss Spar attended the Children's Workers' C ference at Five Oaks Christian Wo ers Centre, Paris, Ont., a confere under the sponsorship of Hamilton London Conferences for about s leaders.

. George W. Soper, prominent
n and church worker in St. John's,
, was honoured by the Committee
tewards of Cochrane St. Church
h elected him an honorary life
ber. Over 80 years of age Mr.
r has served continuously for 45
s on the Boards of this church.

honour the memory of the late
Gordon A. Sisco, D.D., a former
ber who died during his term as
etary of the General Council of
United Church of Canada, the
ch at Coaticook, Que., at its recent
al meeting unanimously decided
ame their church for him. Hence-
it will be known as the Sisco
orial Church.

ibute was paid by the Nipawin,
., Church recently to the woman
has given untold hours of time
effort to the musical portion of the
hip. Mrs. W. C. Shearer for 31
s has been in charge of the choir.
retired recently. A dinner preceded
short ceremony, when expressions
ppreciation were given by officials
a presentation made.

r. F. W. Whitworth died in
na recently. He was well known
is outstanding work with boys at
Settlement House in that city of
h his wife was the last Superin-
ent.

ev. George P. Bryce, D.Paed., died
is home in Willowdale, Ont., Feb.
A United Church missionary he
an expert in the Laubach method
adult education, which he used
ly in rural India. In turn, he was
ncipal of Rasalpura Vocational
ool, Indore Boys' High School, and
ely associated with Indore Christian
ege. He is survived by his wife, also
ducationist, three sons and three
ghters.

rs. R. B. Cochrane, wife of the late
R. B. Cochrane, Secretary of the
rd of Home Missions, died in
onto Feb. 5th after a long illness.
is survived by two daughters.

rs. F. K. Fydell, wife of the late
F. K. Fydell, died at her daugh-
home in Gorrie, Ont., Jan. 26th.

ev. Herbert J. Creasy died in
gsville, Ont., January 27, 1957. He
predeceased by his wife.

my Flavelle Macmillan, wife of
late Rev. J. W. Macmillan, D.D.,
ner professor of Sociology at Vic-
and Emmanuel Colleges, Toronto,
recently. She served with her
band, pastorates in Winnipeg and
fax, and in Toronto was a faithful
ber of St. George's Church. She
rvived by two daughters and a son.

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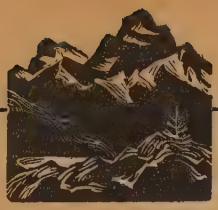

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

SPRING is in the air! The catalogues are coming. We've spent the morning l over several and picking out a number of books we hope to read later. Fro Ryerson list, we've chosen *Frances and the Crees* ($3.75), a new book by Nan Sh whose *Anna and the Indians* was so popular. This tells the story of Frances P Stevens, wife of Dr. Fred Stevens, and is laid in the Fisher River area. *Logging Paul Bunyan* by John Robbins caught our eye, too. Those who knew the author listened when these stories were told in his familiar and inimitable style over the C in 1951 will be grateful that Edith Fowke has collected them and provided an hist foreword ($3.00). . . . The office copy of Fowler's *Modern English Usage* has hac bindings. We could not "keep" THE OBSERVER without it. The Oxford University is bringing out "The faster Fowler" *A Dictionary of American English Usag* Margaret Nicholson ($5.00). It is really an adaptation of Fowler bringing it u date for "times change; so does the language." . . . We are impatient to go *Aroun World in Wanderer III* with Eric C. Hiscock, whose *Cruising Under Sail* we read much delight ($6.00). . . . We spent some time the other day at a committee discu publicity for an Ontario Conference on Aging to be held in Toronto, May 31st to 3rd under the aegis of the Department of University Extension. Mrs. Buttars re an important book, *The Dynamics of Aging*, in this issue, most relevant at this ti

In His Name . . . Prayers For the Church and the World

(Toronto: George J. McLeod, Ltd.) $3.00.

Reviewed by Margaret G. Wilson.

This book of prayers would be very valuable to adult mission study groups not only in this country but in all Christian countries. The theme is world fellowship and it seeks to help Christians to pray for the work of the whole church throughout the world.

The Bedside Treasury of Inspiration

By Helen and *Horace Johnson.* (Toronto: The Ryerson Press.) $6.00.

Reviewed by W. G. Onions.

Selections from scores of authors from Aesop and Virgil to Cardinal Newman and Israel Zangwill are here brought together for the delectation of those who like a book by their bed into which they can dip at will. The detective story addict will not find it an acceptable substitute for the exciting adventures of his favourite "private eye," but if you like to store the mind with uplifting thoughts before snuffing out the light, here is an excellent volume for you. Each chapter is headed by a quotation from Norman Vincent Peale.

Your Questions Answered, With Comforting Counsel

By Daniel A. Poling. (Toronto: Musson Book Co.) $3.95.

Reviewed by Walter G. Jones.

This is a book of nearly 300 pages and 800 questions and answers on various subjects — personal and Biblical, social and moral, historical and ecclesiastical, and concerning the application of the Christian faith to the local congregation. They are questions that Dr. Poling has answered in *The Christian Herald* over a period of many years. Some of the answers are the combined work of many scholars, but they all appear under the general authorship of Dr. Poling.

They are thumb nail, rough and ready answers, which is as much as can be expected in so small a compass. Some are so brief that they hardly say anything. are oversimplified which, I suppose, be expected in so brief a space. How they open up a subject and set the thinking.

The book also includes a brief har of the Gospels and a list of the Par and Miracles of both the Old and the Testaments.

The Dynamics of Aging

By Ethel Sabin Smith, Ph.D. (Tor George J. McLeod, Ltd.) $3.50.

Reviewed by Honor Buttars.

A few years ago Dr. George La published a book entitled *Aging Succes* in which, if memory serves, he maint that preparation for old age must beg youth in order to eradicate undes personality traits which harden with and to develop skills and hobbies, avocation, to which a person could He emphasized the idea that an older p should regard retirement as not just one's accustomed vocation, but to some else as interesting and rewarding, or more so. Mrs. Smith holds this same att about retirement. In contrast, a s annuated person to her is one who feel is over and there is nothing more to d sit around and wait for death. To coun such despair, she suggests that educatio retirement should be incorporated withi framework of the present educational sy

Dr. Lawton, in his book, discussed hobbies could be developed into p concerns when a person retired, but Smith will not go into such matters. feels that a hobby can become a wor filling in of vacant hours unless it has in the eyes of the person involved. Her is mainly devoted to the psycholog aging, the problems of this stage of lif its possibilities for happiness and satisfa Her theory about death, as well as reasons for omitting a discussion on th of religion in this matter, will be quest by the deeply religious. The significan this book will not be due to any pro revelation of new truths, but to its rele at a time when the number of older p in our population is steadily increasing author hopes that her book will not on bought by grandchildren for their g parents, but read by them too.

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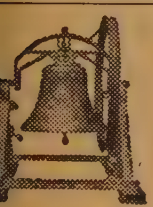

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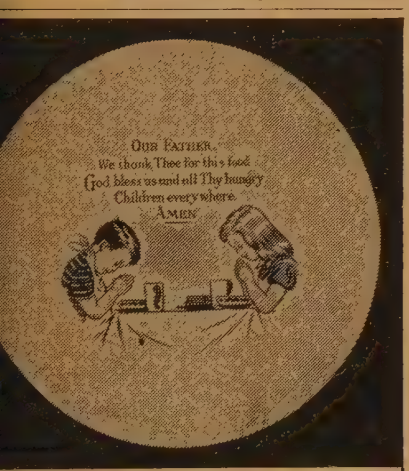

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Raymond and I

By Elizabeth Robins. (Toronto: Clarke, Irwin & Co.) $4.50.

Reviewed by C. E. Silcox.

Elizabeth Robins, eleven years older than her brother Raymond, had gone to England, where she became one of the leading interpreters on the stage of Ibsen's plays; also a writer of books. Her brother, the eighth and youngest child born to her parents, was to become well-known in America—first as a businessman in Florida and Texas, then a lawyer, and later a sky-pilot in the Yukon and Alaska in the stirring days of 1897-1900; after the First World War an unofficial ambassador to Soviet Russia, and always an interpreter of, and quixotic crusader for, underdogs in various countries.

In 1900, Elizabeth, then in London, felt that her brother was immersing himself in the life of the Arctic when he should be doing something else. She decided, after consultation with such persons as William T. Stead and Lord Strathcona, to drop everything and go to him, financing the journey by writing articles on her experiences for British periodicals.

She found Raymond at Nome, Alaska, acting as a kind of lay-preacher in a Congregational Church, and trying to develop some kind of primitive morality and fair-play in the raw humanity there assembled in the gold-rush, and the unofficial mediator in all the communal rows. Eventually, Raymond did follow her back to the States, where he became quite widely-known in circles which emphasized the social gospel.

I knew Raymond Robins slightly. In 1920 or 1921 we were both on a staff of lecturers and instructors at a student summer conference at Silver Bay, N. Y. Had I not known him, I might not have found the book particularly interesting for it is not a biography. It is rather episodal—a delineation of Elizabeth's visit to Nome and the Klondyke at the turn of the century and her effort to pry Raymond loose from the tundra.

Edith Cavell, Heroic Nurse

By Juliette Elkton. (Toronto: Copp Clark Co., Ltd.) $3.35.

Reviewed by Dorothy Dumbrille.

Edith Cavell was the daughter of an English vicar. We had heard little of her early years until reading this interesting book by Juliette Elkton, telling us of her work previous to her execution in Belgium.

When she was twenty-five Edith went to Belgium to become governess to the children of an aristocratic French family. When she returned to England and decided to become a nurse and, because of her natural aptitude and her service in England's hospitals, was chosen to go to Brussels to become matron of the first nursing school in the country, she rapidly rose to the very top of her profession, persuading girls to enter the field of nursing at a time when such a profession was considered unfitting for young ladies of gentler birth and breeding.

The story of Edith's heroic martyrdom is well known. Because she assisted her own countrymen in helping them to escape from Belgium, in World War I, she was executed before a firing squad, after which she was buried in England in Norwich Abbey.

Juliette Elkton, in her fine little book, shows us that Edith Cavell's claim to greatness is based on more than heroism at that one dramatic moment of her life—and death. To her a living soul and a suffering body were all that mattered, whether her patient were of the enemy or of her own country.

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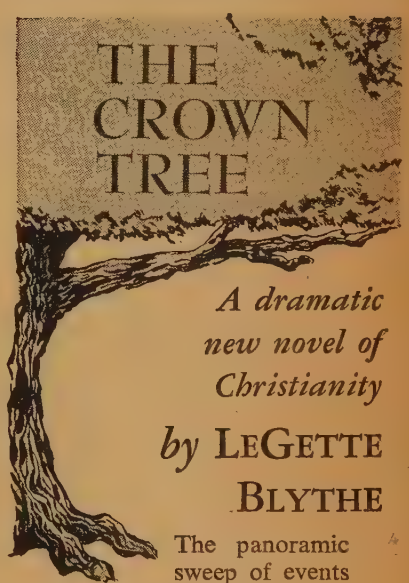

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Hospital Rededicated

Destroyed by tornado a year ago, the restored and renovated Cruise Memorial Hospital, Vita, Manitoba, owned and operated by The United Church of Canada, was recently rededicated. Judge F. A. E. Hamilton, of Winnipeg, Chairman of the Board, presided, and Rev. G. A. McMillan, D.D., Supt. of Missions for Manitoba, conducted the rededication.

Photos by G. Dy

(1) The hospital staff, left to right: Alice Dykun, Secretary; Nellie Derewianchuk, Ward Maid; Helen Voth, Cook; Jean Derewianchuk, Laundry Maid; Mrs. Eileen Smook, Reg.N.; Dr. J. W. Oosterhuis, Assistant Superintendent; Shirley Allen, Nurse; Mrs. D. Oosterhuis, Reg.N., Matron; Miss Joy Winkler, Reg.N.; Dr. H. V. Waldon, Superintendent. (2) left: Hon. R. W. Bend, Manitoba Minister of Health and Public Welfare, congratulates Dr. Waldon; (2) right: Mr. Charles Petro on behalf of the citizens of the area thanks the United Church for its service to the comm (3) The renovated Cruise Memorial Hospital.

EVERY CONFERENCE BROKE A RECORD

Report of Contributions to the Missionary and Maintenance Fund for the year 1956

It is with joy and gratitude to God and the Church that the final report of t 1956 Missionary and Maintenance Fund is given. The largest annual increase record makes available an extra quarter million dollars for church extension, addition to strengthening the work of all departments.

STATEMENT BY CONFERENCES

	Total 1955	Total 1956
Newfoundland	$ 66,280	$ 77,459
Maritimes	416,618	465,669
Montreal and Ottawa	509,120	558,320
Bay of Quinte	369,648	414,668
Toronto	953,648	1,082,422
Hamilton	649,755	754,596
London	563,904	647,949
Manitoba	276,897	311,813
Saskatchewan	238,989	275,089
Alberta	267,427	322,171
British Columbia	274,363	314,159
Donations	22,217	31,898
	$4,608,866	$5,256,213

Your generous contributions to the Missionary and Maintenance Fund will ma our work easier this year, and help our respective departments to serve our Chur and our Lord in a better way. We sign our names in gratitude:

J. S. Thomson, *Moderator*
E. E. Long, *Secretary*
V. T. Mooney, *Treasurer*
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ngregation Builds nior Citizens' Home

The new Home for Senior Citizens, Cloverdale, B.C.

YEAR of intensive planning, generous giving and willing work came to a successful and gratifying climax Sunday, February 3rd, with the Official ening and Dedication of "Bethshan," new Cloverdale Senior Citizens' Home, ch has been built at the instigation of congregation of Cloverdale United urch. The church was well filled for the asion. Greetings were given by several c officials and the main address was en by Rev. Robert S. Christie, Assistant retary of the Board of Evangelism and ial Service. After the congregation had ved over to the common room and halls the new home, Mr. Christie conducted Dedication. He stated that to his wledge this was the first instance of a l United Church congregation promot- such a project under assistance from HC and he hoped that others would ow this good example.

The project was originated in January, 6, when the minister, Rev. R. M. rne, suggested at the Annual Congrega- al meeting that a solution to the sing needs of many local Senior Citizens ld be achieved by taking advantage of Federal Government's offer to loan to 90 per cent. of the cost of such a ject on a 40-year mortgage under Section 16 of the National Housing Act. Immediate interest was shown and by March it was decided to incorporate a society to promote the housing development. The floor plan decided upon would provide eight self-contained low-rental suites for single pensioners along with a central room for their social gatherings and recreation. By the end of August the building plans had been approved by the NHA authorities and the loan had been promised. Construction commenced on September 10th with the society acting as contractor. Costs have been $31,500 for the building, which has 3,240 sq. feet of floor space, and $4,500 for land and equipment. Over $4,000 of this cost has been raised locally, mostly by people and organizations connected with the church, the Provincial Government has promised a grant of one-third of the cost, and the Central Mortgage and Housing Corporation are loaning the remainder. For a rental of something under $30 each occupant will have a self-contained suite with full bathroom, individual gas heat, light, hot and cold water, refrigerator, electric range, carpeted floors, free telephone and television. The building is located alongside the church so that the residents are within a short walking distance of church and community activities, stores, post office, etc. Five pensioners ranging in age from 76 to 88 had moved in before the opening and the remaining three suites have also been assigned. The society hopes to erect another building similar to the present one on land which has been purchased west of the present site. Despite the fact that this project was being carried through, general revenues for 1956 in the Cloverdale Church were higher and amounts raised for Church Extension and M. & M. greater than ever before.

R. M. Warne.

Your CHURCH SCHOOLS

"Thus . . . we may urge, first, that the Church should rise to the full height of her teaching office, exercising it at all times and in all places with a missionary ardour for ever renewed from the one well-spring of all life; that all the Churches should co-operate with the State, so far as is consistent with their obedience to Christ's charge; and that they should co-operate with one another, so far as is consistent with their own denominational allegiance. No single human being or collection of human beings should direct education. God made the child; and parent, State, school and Church should regard themselves as His agents in its training—not balanced against each other in a precarious and mutually suspicious tension out of relation to any higher end, but as servants of God together and ministers of His purpose. More precise than this we cannot be; it is a matter not of rule but of spirit."

—from a lecture delivered by Rev. Spencer Leeson, M.A., before the University of Oxford, 1944.

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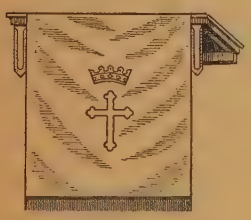

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Churches

The **Nobel, Ont., Church** has a manse that is a community endeavour. Designed and built with materials and time donated by all denominations, including the Roman Catholic, it is valued at $15,000 and was completed with only $1,000 outstanding. In January, 1957, the Nobel and Carling-Snug Harbor Woman's Associations which paid off the indebtedness, held a special ceremony burning the mortgage.

The **Lyndwood Church** in Toronto West Presbytery was dedicated and opened recently with the Moderator, Rt. Rev. James S. Thomson, D.D., officiating, assisted by the minister, Rev. Wilbur J. Rogers; Rev. Garnet Lynd, Secretary of Presbytery, and Rev. S. B. Stokes, Superintendent of Home Missions for southern Ontario. The congregation was constituted in December, 1953.

Waterdown, Ont., Church, Rev. P. M. Smith, minister, officially opened and dedicated the new Christian Education Centre recently. This was followed by a week of special activities introducing the new facilities. The building cost something less than $105,000, achieved by using skilled and unskilled labour in thousands of hours, employing their own members and buying through interested firms giving the best possible prices. . . . **Zion Church, Moose Jaw, Sask.,** Rev. R. Morris, minister, dedicated its new Christian Education Centre on the 50th anniversary of the church. Mr. Charles Cole, caretaker since 1907, representing Saskatchewan pioneers set the stone in place using the original trowel. Rev. Aubrey Ingram, Associate minister, who has spent his entire ministry in Saskatchewan, represented the pioneer ministers in the laying of the stone. Cost of building and property $172,000. The first $60,000 has been raised. . . . The new building for **John St. Church, Sault Ste. Marie, Ont.,** Rev. J. H. W. Warr, minister, now about half completed, was officially opened last month with the Rev. Roy Jordison, Chairman of Algoma Presbytery, officiating and preaching the sermon. The congregation paraded from the old church to the new building. Members donated close to 3,000 hours of work, which amounted to approximately a $5,000 saving.

The Chinese United Church, Chestnut St., Toronto, held a sod-turning ceremony last month for the new Christian Education addition to cost $42,000. Rev. J. R. Leng, D.D., Associate Secretary, Board of Home Missions, officiated.

Centenary celebrations are being held by several churches. **St. Andrew's Church, Niagara Falls, Ont.,** Rev. W. Fingland, D.D., minister, marked their hundred years of service with two

TEMISKAMING PRESBYTERY RECENTLY OPENED TWO NEW CHURCHES

Above is shown the first church at Chibougam opened and dedicated free of debt. Work initiated in this mining camp in 1953. Rev Manliff Mitchell, minister.

Below is the church at Cobalt, Ontario, rece opened, Rev. G. H. Brown, minister.

weeks of special events, including op house and home-coming, Victorian T and Antique display, Family Nig Hymn Festival and Re-dedication. Fingland's twenty-five year minis was recognized by the presentation a cheque for $1,000. The Very R George Dorey, D.D., and Rev. McMurray, D.D., were the gue preachers. . . . **King Street Chur Oshawa, Ont.,** Rev. Mervin A. Bu minister, held a month of special s vices during February, the Moderat Rt. Rev. James S. Thomson, D. being the speaker Feb. 17th. Followi a successful Wells campaign, this co gregation hopes to break ground t spring for the new Christian Edu tion Building.

The Mamie Finlayson Memo Window was unveiled and dedica in **St. Paul's Church, Dundas, O** in memory of Miss Finlayson, who v active in church work for many yea The minister, Rev. Malcolm Johnst was assisted by Mrs. Laura Shilco her sister, and Mrs. Alvin Hamb President of the W.A. and Chairm of the Memorial Window Committe

The Coaldale, Alta., Charge, R Allan S. Hunt, minister, is to have Preaching Mission March 17-22 w Rev. Frances MacLellan, Rainier, missioner. Her theme will be "Ch is the Answer." Miss MacLellan, it v be remembered, was the subject o Cover Story in "The Observer" year.

ANEVERY school orchestra is like most others—a score of violins, several bones, a flute, clarinet, kettle-drums a piano to fill in the missing parts. ry Walker is training some teen-agers lay trumpets, horns, oboes, bassoons, s and cellos, just to even things up. d Evans, who owns the big Hazeldene , has a family always ready to help, vor, who has hitherto played a flute, his sister Pat, have agreed to try the pet. Margaret, their elder sister, and my Lewis will do their best with ch horns. Several other growing gsters will practise the less noisy ruments down at the church hall. Dick mas wants to play the tuba; perhaps vill. To practise the trumpet and other s instruments you need a desert island. ust cannot be done in a house like eldene where twin baby girls need quiet their afternoon nap, just at the hour practice after school.

A Solution

loyd Evans always has a solution for y problem. He has an abandoned ken-house at the top of the hill near pine grove, where he kept some ingtons for a year, but they were too y and lazy to lay many eggs so found r way into roasts of a kind. Several ths ago this chicken-house was re-con-oned and winterized, so that it could used for a practice studio, or carpenter p, or even a place to eat, because ngsters are always hungry. In it Ivor his friends spend hours learning to mellow tones on their instruments. first it seemed hopeless. When the first blast from the trumpet and the tuba sounded last fall, seventeen prize porkers scampered across the buckwheat stubble to their cozy piggery in the barn.

It takes courage to learn to play a trumpet; but when you are not scorned by passers-by or shunned by neighbours whose sleep you have disturbed, you may play all kinds of queer sounds in this hut which has been named Carnegie Hall. At first you blow through the tube and nothing but wind comes out of the other end, so you pucker your lips like a squirred eating chestnuts and form a column of air with some force which turns itself into a beautiful tone if you try often enough. Ivor and Pat hope some day to play enchanting tones like those young men do in the Salvation Army band.

This reformed chicken-pen has saved a difficult situation and by next September the orchestra should have the proper assortment of instruments to play a symphony by Haydn or Mozart. Dick may not have mastered the tuba by that time; anyway these composers didn't have tubas in their day. Some time Henry Walker will lead his orchestra in a march by Wagner, then Dick can have a field day with his tuba.

We welcome the following new members to our Music Makers' Circle: Mary Burwash (12), 36 Astor Ave., Toronto 17; Donna Jean Holmes (8), 219 Brock St., Peterborough, Ont.; Brian Monkman (10) and his brother Teddy (9), Cookstown, Ontario.

If you would like to become a Music Maker you will find the rules for membership in THE OBSERVER of February 1.

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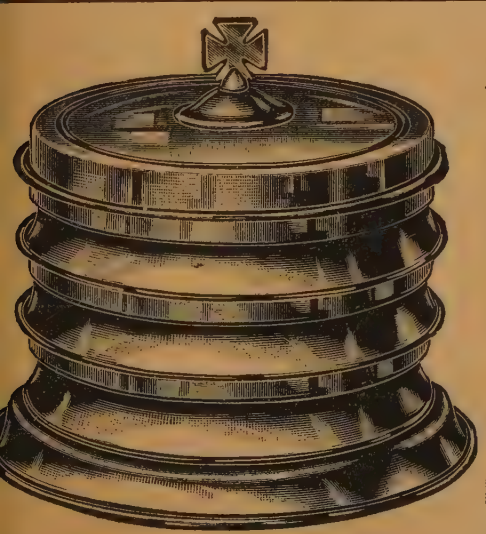

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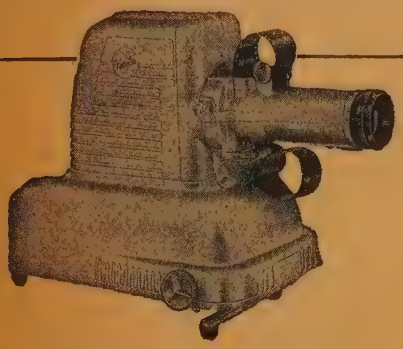

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OKEMOW AND CREES

(Continued from page 10)

By the time we returned to Winnipe two weeks later we had been in 11 of th 13 churches, visited 10 of 22 day school held 15 services and 10 informal meetin with the people on 16 mission fields. W had met and talked with four ordained an three lay missionaries, six Indian leade who are conducting regular services, 2 teachers, one of whom also conducts se vices, six nurses, traders and governmen officials and hundreds of Indians.

We had seen some of the good and son of the bad. ●

TELEVISION

(Continued from page 17)

images, norms, forms and phrases wi which they are familiar.

(b) Nominal Christians — to rega them for full participation in the Churc

(c) Church members — especially th aged, the sick, the shut-ins and the lar group of young married couples with litt children who too seldom get to chur services.

In Canada, practically all religious T. is beamed at the third group. There a no survey figures for Canada but the Ne Haven group found that seven per cen of the time of all stations heard in th area, including the New York network was devoted to religion as against 73 p

> "Never yet was a spring-time,
> Late though lingered the snow,
> That the sap stirred not at the whisper
> Of the south wind, sweet and low;
> Never yet was a spring-time,
> When the buds forgot to blow."
>
> Margaret Sangster

cent. to entertainment, including dram and 20 per cent. to education, includin newscasts. But the figures for audien preference showed that religion was third place in radio and in sixth place T.V. The public was ready to welcom several times as much religious T.V. they were being offered.

On the A.B.C. network, there is sponsored religious show called "Cros roads." The producer is Bernard Shubert, who says, "Both crime an religion pay off." He claims to have starte Jack Webb of *Dragnet* when he (Shuber was doing nothing but crime shows. am not a Crusader," he says. "I a merely trying to present religion in a interesting fashion because that is wh people are interested in and I believe giving them what they want." His sho is now being distributed to seven foreig countries. He has an advisory board chos by himself, of a Protestant minister, Catholic priest and a Jewish Rabbi.

If I were to prophesy concerning trends T.V. programmes, in the next few years, would suggest:

(a) There will be fewer spectaculars th their fabulous costs. The general ıpression among both advertisers and oducers is that they do not pay off.

(b) Entertainment will become more ucational and religion will become more ominent.

(c) Audience reaction will be studied r depth as well as breadth. We will ask ɔt only how many but who are listening.

(d) Religious programme producers will ve more attention to the organization of cal churches for follow-up work.

(e) There will be a notable increase in ɔnsored religious programmes.

For us in the United Church this seems indicate:

A greatly enlarged training programme. he trade will provide us with technicians ıt our men and women need enough aining to know what's right.

More emphasis on locally produced rogrammes.

An adequate budget which will not vary ɔo much from year to year. This is a ng-range business. The T.V. programme rector needs both a stop watch and a lendar. Programmes projected one year ften do not materialize until the next.

It's a good question—"What have we say to India"? ●

BRITISH RECORD

(*Continued from page* 13)

ght one. One of the West's major assets that America is known to stand for ıe independence and liberty of subject eoples."

It is equally important that the British ecord be writ large. In March the Gold oast will attain full independence, remain- ıg at its own request within the Common- ealth. British Togoland will probably join ıe Gold Coast in full autonomy. Later ı, a federation of Malaya will become ıdependent. Last August Queen Elizabeth I authorized the setting up of a Federation f the British West Indian Islands.

No one's record is perfect. But a combi- ation of British experience and American lealism can do much on the "colonial ront." One of the glories of the unwritten nglo-American partnership is that each ation can, and does, learn from the other.

When one looks about the globe and es the steady enlargement of the Com- ıonwealth, which will soon have within s membership more nations with dark kins than those with white, it is obvious ıat through trial and error, imperial eluctance and generous impulse, cumula- ve experience and funds where available, ritain has been moving a vast company f mankind toward responsible independ- ıce in this busy century. ●

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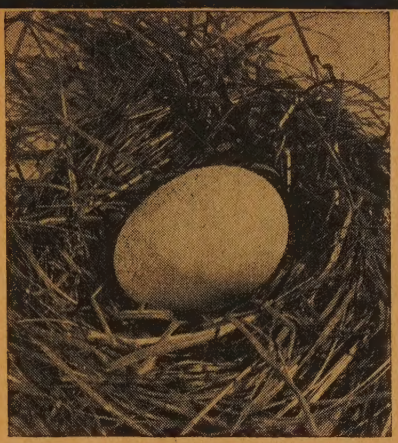

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2A. PULPIT VACANCIES

AIRDRIE, Alberta, three-point Charge, Calgary Presbytery, vacant June 30, 1957. Write Eric Bosomworth, Airdrie, Alberta.

AFTER eight years Cannington Church becomes vacant June 30th. Write Elwood Huyck, Recording Steward, Cannington, Ont.

AUGUSTA Pastoral three-point Charge, Grenville-Dundas Presbytery, will be vacant June 30th, 1957. Near new seaway. Interested ministers please write Kenneth J. Connell, R. R. 1, Brockville, Ontario, Chairman, Pastoral Relations Committee.

CLIVE United Church, 85 miles south of Edmonton, Alberta, on paved highway, requires minister on July 1st. Write–Mrs. W. H. Somerville, Recording Steward, Clive, Alta.

ENGLEHART - CHARLTON Pastoral Charge, Temiskaming Presbytery, two - point Charge, vacant June 30th, 1957. Interested ministers communicate with Mr. W. S. Scott, Box 639, Englehart, Ontario.

FORREST - DOUGLAS four-point Charge in Brandon Presbytery, requires a minister as of June 30th, 1957. Modern Manse. Apply F. A. Neabel, R. R. 5, Brandon, Man.

FOREMOST United Church Pastoral Charge vacant. South Alberta Presbytery. Ministers interested write Mr. T. A. Reynar, Chairman, Pastoral Relations Committee, Foremost, Alberta.

2A. PULPIT VACANCIES (Continued)

JARVIE Pastoral Charge, Edmonton Presbytery, requires ordained minister. Interested ministers please write to W. D. Lea, Box 37, Jarvie, Alta.

KNOX United Church, Binscarth, two - point charge, becomes vacant June 30th, 1957. Interested ministers please contact Gordon Ross, Secretary, Binscarth, Man.

McKILLOP Charge–London Conference, vacant June 30th, 1957. Interested ministers please contact Robt. McFarlane, Recording Steward, Seaforth, Ont.

MINISTER for Oyen United Church–three-point circuit. Furnished manse. To take charge August 1st. Write C. G. Peterson, Oyen, Alta.

MINISTERIAL Vacancy – June 30th, 1957––Markham Pastoral Charge. Send inquiries to Mr. B. Newell, Markham, Ont.

OAK BAY, B.C., Victoria Presbytery, vacant June 30, 1957. Interested applicants please apply to C. A. Gibbard, 1051 Roslyn Road, Victoria, B.C.

ORONO Pastoral Charge, Oshawa Presbytery, will be vacant after June 30th, 1957. Interested ministers please write to R. E. Logan, Secretary of Pastoral Relations Committee, Box 47, Orono, Ont.

ROCKWOOD, Ont., Charge (2-point, 4 miles) now vacant. Ministers interested please communicate with Mr. Geo. F. Day, Rockwood, Ont.

SALT Spring Island Church, Victoria, B.C., Presbytery, vacant June 30, 1957. Interested ministers please contact Henry McGill, Pastoral Relations Committee, Ganges, B.C.

SCOTLAND United Pastoral Charge, Brantford Presbytery, vacant June 30th, 1957. Interested ministers please write Mr. C. D. Hunter, Scotland, Ontario.

SPENCERVILLE, Ontario, two-point Charge–February 15th. Interested ministers write Pastoral Relations Committee, Box 98, Spencerville, Ontario.

STONY PLAIN, Alberta, three-point Pastoral Charge will be vacant July 1, 1957. Interested ministers are requested to write R. C. Bocking, Recording Steward, Stony Plain, Alberta.

ST. ANDREW'S River Heights United Church, Winnipeg, Man., senior minister's position becomes vacant June 30th, 1957. Please write M. B. Newton, Chairman, Pastoral Relations Committee, 288 Ash Street, Winnipeg 9, Man.

ST. PAUL'S United Church, New Liskeard, Temiskaming Presbytery – vacant. Interested ministers communicate with Chairman, Pastoral Relations Committee, J. L. Taylor, Box 7, New Liskeard, Ont.

ST. PAUL United, Montreal, now vacant, desires a minister. Write to C. M. Hindle, Clerk of Session, 2123 Du Bois St., Montreal.

THE Bowman - Bethesda (two - point) Charge requires full-time minister. New parsonage, close to Hamilton, Ont. Vacant July 1st. Secretary –Mrs. Gordon Stewart, R. R. 1, Ancaster, Ont.

THE Woodrow-Kincaid four-point Charge will be vacant July 1st. Interested ministers please write F. Reader, Woodrow, Sask.

TOWNSEND Charge, Haldimand - Norfolk Presbytery, three-point charge, vacant June 30th, 1957 – minister contemplating change. Write Wilbert E. Howard, R. R. 3, Waterford, Ont.

WILLIAMSBURG two-point Charge now vacant, in seaway valley community. Interested ministers please write Ethan Algire, Williamsburg, Ont.

WILSON HEIGHTS United Church, Toronto Centre Presbytery, became vacant Feb. 1st, 1957; duties to commence June 30th, 1957. Interested ministers please write Mr. P. H. Ratcliff, Chairman, Pastoral Relations Committee, 115 Laurelcrest Avenue, Downsview, Ont.

4. PULPIT SUPPLY AVAILABLE

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6. ASSISTANT MINISTERS WANTED

LEAMINGTON United Church requires Assistant Minister. Ministers interested ple write Mr. Evan Bowman, Pastoral Relations Co mittee, 19 Baird Ave., Leamington, Ont.

VERDUN United Church requires an assist minister. Ministers interested please wr Chairman, Pastoral Relations Committee, Verd United Church, Woodlawn Ave., Verdun, Que.

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8B. BOOKS

"CHRIST AND YOU" – by W. Fraser Munr Lenten Study Booklet 1957–20c. each, 6 $1.00. Board of Evangelism and Social Servi Wesley Building, Toronto 2 B, Ontario.

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9. ARTICLES FOR SALE

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Minister's Address

Rev. Redvers Brown, Box 192, Oakville, Ontario.

Deaths

Jean Preston Yoshioka, wife of Rev. Edward oshioka, died Dec. 18, 1956, in Brockville. The ughter of Rev. and Mrs. W. J. Preston of amilton; graduate of Victoria and Emmanuel, she rved mission fields East and West, later with her sband at Invermay. Graduating with him from nion, New York, has since lived at Brockville, here her son was born December 18.

Pastoral Charges Vacant

s reported by the Secretary of General Council)

awbridge and Morin Heights, Quebec.
on's Head, Ontario (June 30th, 1957).
urgeon Falls, Ontario.
rris, Ontario. (New Charge, consisting of Emmanuel congregation, Ferris, Ontario, and Nipissing Junction congregation.)
llander, Ontario. (Re-aligned Charge, consisting of Callander, Trout Mills, Feronia and Phelps congregations.)
otland, Ontario (June 30, 1957).
almer's Charge, Kent Presbytery (June 30th, 1957).
nton-Harding, Brandon Presbytery, Manitoba (June 30th, 1957).
khorn, Manitoba (June 30th, 1957).
wsman, Manitoba (June 30th, 1957).
par, Saskatchewan (June 30th, 1957).
eptre, Saskatchewan (June 30th, 1957).
ubenacadie, N.S. (June 30th, 1957).
thesda-Dixie, Ontario (June 30th, 1957).
inity, Moose Jaw, Saskatchewan (June 30th, 1957).
ewtonbrook, Ontario (June 30th, 1957).

Change of Address

Prairie Offices—Board of Evangelism and Social rvice, Rev. G. B. Mather; Board of Home Missns, Rev. Robt. Hall, D.D.; Missionary and aintenance Dept., Rev. W. J. H. Smyth — 830 adina Crescent East, Saskatoon, Sask.

A full-length movie print of "Martin Luther" has been presented to **Britannia Church, Ottawa,** by an anonymous donor, for use in the congregation's work. Britannia, whose givings increased 100 per cent. last year, has purchased a $17,600 building site for a new church on Pinecrest Road. The minister is Rev. R. W. Armstrong.

Twelve downtown Toronto churches and missions joined in a Prayer Mission during the Week of Prayer. Three Anglican Churches, one Baptist, one Presbyterian Church, four United (**Carlton, Evangelical Church of the Deaf, Metropolitan** and **Sherbourne**), the Salvation Army, the Yonge Street Mission and **Fred Victor Mission.** Dr. James Finlay of Carlton St. Church was Chairman, Canon John Frank, Holy Trinity, Secretary. The eight day mission with Dr. Harry Denman as missioner and Rev. Howard Ellis, Assistant, both from the Board of Evangelism Methodist Church of the U.S.A., was marked by a noticeable spirit of unity.

Pilgrim United Church, Hamilton, Ont., was damaged by fire early Sunday morning, Feb. 10th. Of unknown origin the fire caused an estimated damage of $150,000. The minister, Rev. C. H. Hetherington, stated a meeting would be called immediately to consider reconstruction of the building. Pilgrim congregation, known before Union as First Congregational, marked its 121st anniversary last year.

Dates to Remember

Fourth Annual Conference on Couples' Club and Young Adult Work, July 20-27, Albert College, Belleville, Ont. Theme: "The Challenge of Our Church for Our Generation."

Publishing House Notes

WE are glad to have in stock and available for you three official Lenten books from other publishers.

The Saving Person by Bishop Angus Dun of Washington ($2.00) is a Harper book. (Musson in Canada.)

They Met at Calvary by W. E. Sangster, well-known Methodist of London, England, ($1.25) is an Abingdon Press book.

By Means of Death by Hughell E. W. Fosbrooke ($1.75) is a Seabury Press book. The Seabury Press represents the Protestant Episcopal Church of the U.S.A.

These books are good reading for church members, as well as for ministers.

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